CONSIDERATIONS

ON THE

NATURE AND EFFICACY

OF THE

LORD'S SUPPER.

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PREFACE.

THAT the Holy Sacrament has of late been leſs numerouſly attended than formerly appears from recent documents, too well authenticated to admit diſpute. The neglect, I conceive, has been principally cauſed by the importation of licentious and infidel traſh from France; but partly alſo by erroneous or inadequate accounts of the nature and importance of the inſtitution, circulated with miſchievous induſtry at home.

I was therefore of opinion that an attempt to rectify miſapprehenſions, and vindicate the dignity of this moſt venerable rite, might have a peculiar propriety under the ſingular circumſtances of the preſent juncture. With this intention, I firſt publiſhed my Book, intitled, "Conſiderations on the Nature and Efficacy of the Lord's Supper;" which I have the ſatisfaction to find has been well received by thoſe who, from their profeſſional ſtudies, are the beſt qualified to eſtimate the ſoundneſs of its doctrine. The volume, indeed, in its original, unabbreviated, ſtate, is not large; but it is the opinion of a PRELATE, whoſe Theological learning and abilities command the

reverence of all who duly appreciate their extent and application, that an abridgment may be rendered more acceptable to many of the LAITY. I concur with his Lordſhip, whoſe approbation is truly encouraging; and offer this Abridgment of my Book in conſequence of his opinion, publicly given in his LAST CHARGE; and of his requeſt, moſt condeſcendingly made in private. At the ſame time, I cannot but expreſs a wiſh, (which the BISHOP alſo intimates,) that thoſe who are led by their profeſſion, or enabled by their attainments, to ſtudy theology, may be pleaſed to conſider the whole of the important ſubject, as it is exhibited in the *original* volume unabridged.

This Epitome is chiefly deſigned for thoſe whoſe occupied time and moderate acquirements in literature prevent them from entering, with any advantage to themſelves, on points of controverſy. May they be induced by it humbly, piouſly, and thankfully to receive the Bread of Life, which is able to ſtrengthen and refreſh them in their earthly pilgrimage, and to *fill them with all joy and peace in believing, and make them abound in hope, through the* POWER OF THE HOLY GHOST *.

* Rom. xv. 13.

CONTENTS.

SECT.

I. INTRODUCTORY. — Page 1

II. The Sacrament in general, and the Word Sacrament in particular, conſidered. 2

III. The Sixth Chapter of St. John contains Paſſages (*from verſe* 25 *to verſe* 36, *and from verſe* 46 *to verſe* 64) which refer to the Sacrament of the Lord's Supper. — 5

IV. The Lord's Supper conſidered as a FEAST ON, OR AFTER, A SACRIFICE. 11

V. Though the Sacrament of the Lord's Supper be ſtrictly a Feaſt on, or after, a Sacrifice, yet in popular Language,—it has been, and may ſtill be, called, a SACRIFICE. 17

VI. Additional Conſiderations on the Propriety of interpreting the Paſſages *in the Sixth Chapter of St. John* as relating to the Sacrament of the Lord's Supper:—This Chapter being ſo underſtood, leaves no Doubt of the *preſent* and ineſtimable Benefits derivable from that Holy Inſtitution. — — 21

VII. The primary and moſt important Benefit annexed to the worthy Reception of the Euchariſt, being a Vouchſafement of Grace in *more Abundance than ordinary*, other Be-

nefits,

SECT.

nefits, neceſſary to the Chriſtian Life, muſt flow from it. — Page 23

VIII. Chriſt's more intimate dwelling with us, or our Participation of his Divine Nature conſidered, as an Effect of, and Benefit annexed to, worthily receiving the Lord's Supper. — — 30

IX. Union with Chriſt further conſidered. 36

X. The Remiſſion of Sins more particularly conſidered as a preſent Benefit, annexed to the Euchariſt. — 42

XI. The Doctrine of Remiſſion of Sins, in and by the Euchariſt, not an Encouragement to Vice, but an Incitement to Virtue. 49

XII. The Clauſe in the Lord's Prayer, "Give us this Day our daily Bread," has a Reference to the Euchariſt; and the Clauſe, "Forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us,' a ſimilar Reference; both together include the two great Benefits annexed to the Sacrament, GRACE, AND THE REMISSION OF SINS. 57

XIII. Farther Conſiderations on referring the Petition for Bread, in the Lord's Prayer, to the Bread of Life, ſpoken of in St. John's Sixth Chapter,—that is, to the Bread of the Euchariſt, or to Divine Influence. — — 71

XIV. The Expreſſions of Body and Blood, as uſed by our Saviour, in the Inſtitution of this Ordinance, not harſh and uncouth Figures. — — 76

XV. Of the true Knowledge of Chriſt attained in worthily receiving the Sacrament,

SECT.
by the unlearned and well-diſpoſed Chriſtian. — — Page 81
XVI. The Love of Chriſt to Man, of Man to Chriſt, and of Man to Man, ſtrikingly exhibited in the Euchariſt duly celebrated. — — 91
VII. The ANTIENT LITURGIES ſtill extant prove that the primitive Chriſtians, who were probably inſtructed by uninterrupted TRADITION from the Apoſtles, conſidered the Euchariſt, with reſpect to the BENEFITS annexed to it, in the ſame Light as that in which it is repreſented throughout this Treatiſe. — — 96
XVIII. Of the Opinion that the poſitive Duties or RITES of Chriſtianity may be neglected, without incurring Blame, by thoſe who obſerve the Moral Duties. 101
XIX. The Preſervation of Solemnity in external Worſhip, the Obſervation of ritual Ordinances, and even of indifferent Ceremonies, conducive, in a high Degree, to the ſalutary Purpoſes of Religion. — — 110
XX. The Neceſſity and Propriety of Preparation for the Sacrament; with a few Suggeſtions on the Means. 115
XXI. The Obligation to Frequency of Communion conſidered. — 119
XXII. Of adminiſtering the Sacrament to the Sick and Dying. — 124
XXIII. The ſmall Number of Perſons, comparatively ſpeaking, who receive the Sacrament

SECT.

ment throughout a Country profeſſing Chriſtianity. — Page 128

XXIV. Of the Church, as diſtinguiſhed from the World; and the Expediency of preſerving our Connection with it by Sacramental Communion. — 133

XXV. The Idea erroneous, that the Maintenance of the Dignity of the Catholic Church and the Rites of Chriſtianity is unfavourable to civil Liberty. 141

CONCLUSION. — — 147

APPENDIX.

No. I. The Paſſages in the Sixth Chapter of the Goſpel of St. John, referred to in the "CONSIDERATIONS." — — 161

No. II. An *Examination* of Young Perſons, and of others who may require it, before receiving the Holy Sacrament, from Biſhop Wilſon's *Parochiali:* with Alterations. — 163

No. III. Prayers compoſed and uſed by Samuel Johnſon, LL.D. in his Preparation for receiving the Sacrament, at the Feſtivals of Eaſter. 169

No. IV. PRAYERS to be uſed in Preparation for the SACRAMENT, from Biſhop WILSON. 172

No. V. DEVOTIONAL ASSISTANCE for the Communion, from BISHOP KEN: with Alterations. — — — 176

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SECTION I.

INTRODUCTORY.

THERE is reaſon to believe that the Sacrament of the Lord's Supper may be worthily received, and its benefits fully enjoyed, by all well-meaning Chriſtians, though they ſhould not be furniſhed with clear and preciſe ideas of its nature. Nevertheleſs it is deſirable, for the ſake of avoiding both careleſſneſs and ſuperſtition, that right notions of it ſhould be diſſeminated.

I ſhall therefore, in the following pages, endeavour to make it appear, that the Euchariſt, though a MEMORIAL, is, at the ſame time, much more than a memorial; that its benefits are PRESENT and unſpeak-

ably great, and that, in order to the reception of its benefits, peculiar care ſhould be taken in the PREPARATION.

SECTION II.

The Sacrament in general, and the word Sacrament in particular, conſidered.

THE all-wiſe Governor of the univerſe, knowing what is in man, and condeſcending to his infirmities, has not accommodated his Holy Ordinances to the intellectual improvements of a few only of the human race, but adapted them to the great maſs of mortals, immerſed in ſenſual things, prone to acquieſce in mere animal life, and with difficulty perceiving and admitting the pure and exalted truths of Religion. The rites which he has inſtituted are accompanied with ſenſible images, with objects viſible and tangible, in order to conduct the carnal mind, by gentle gradations, and in the eaſieſt manner, to the ſublimity of a pure and ſpiritual ſtate.

For this purpoſe, he has appointed two Sacraments, Baptiſm and the Lord's Supper, in which the elements of water, bread, and wine are conſtituted, under the operation of his Spirit; both ſigns and means of ſanctification

ſanctification and pardon. In theſe myſterious inſtitutions ſomething is done as well as ſpoken; ſome palpable emblems are introduced; and the language of actions and ſigns is a language more impreſſive and univerſal than any mode of oral utterance.

The word, "Sacrament," which diſtinguiſhes theſe Holy Rites, is certainly not a ſcriptural term, neither is it claſſical; for I do not accord with thoſe who derive it from *Sacramentum*, the military oath of the Romans. It evidently comes from *Sacramentum*, as uſed by the early tranſlators of the Bible, in the edition called the Vulgate, whenever they had occaſion to render into Latin the Greek term MYSTERY.

The very name Sacrament implies MYSTERY. In the language of theologiſts, who, more intent on things than words, did not always ſtudy the pureſt diction of the Auguſtan age, Sacramentum is adopted as the appropriate name for the Holy Myſteries of Baptiſm and the Lord's Supper; and accordingly our Church, in the Communion Service, announces, "that our Maſter and only Saviour hath inſtituted and ordained Holy Myſteries as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort."

Of the Sacraments it is my preſent purpoſe to conſider the ſecond; the ſecond in

order of time, but the firſt in importance: I mean the Euchariſt; that Sacrament which is occaſionally to repair, while life continues, whatever is loſt by ſin and infirmity, after the initiation of Baptiſm; and to ſupply the Chriſtian Pilgrim, in his journey through life, along the path of piety, with food for his growth in grace, with medicine for his maladies, and with a never-failing cup of ſpiritual conſolation.

THE Sacrament, for ſo the Euchariſt is uſually called by way of eminence, is both in its name and nature, a myſtery; and as a myſtery, contains ſomething in it above, though not contrary to, human reaſon; ſomething ſupernatural, which can be nothing leſs than, as the Church expreſſes it, an INWARD and SPIRITUAL GRACE; the conſequence of which muſt be PARDON.

Sanctification and the *remiſſion of ſins* are without doubt the greateſt favors that a human being can receive, and theſe are offered in the Euchariſt to the worthy receiver, by the Founder of our Religion and of this rite. With the lowlieſt proſtration therefore of mind and body, man, wretched as he is by nature, ought to approach the Holy Myſtery, and accept its annexed bleſſings. Not that he is to worſhip any created thing in performing this ſolemn act; but that the deepeſt humility, as well as gratitude, is the

the proper ſentiment of ſo weak a being, when he prepares to ſupplicate, according to a rite ordained by his Saviour, for GRACE and PARDON, at the throne of the Moſt High.

SECTION III.

The Sixth Chapter of St. John contains Paſſages (from verſe 25 to verſe 36, and from verſe 46 to verſe 64) *which refer to the Sacrament of the Lord's Supper.*

IN the preſent diſcuſſion, I think it very material, that the paſſages reſpecting eating the fleſh and drinking the blood of the Son of Man, in the ſixth chapter of St. John, ſhould be generally underſtood (as they were certainly meant) to point out, the Sacrament of the Lord's Supper, the Euchariſtical Feaſt on the one great Sacrifice.

I ſhall therefore, for the ſake of eſtabliſhing ſo important an opinion, call in a powerful auxiliary on my ſide, the preſent Biſhop of Bangor; whoſe ſermon on the ſubject, is not more admirable for elegance of compoſition, than perſpicuity and force. I am myſelf convinced that the paſſages in queſtion refer to the ſolemn feaſt of the Euchariſt, which our Saviour afterwards inſtituted, and for which he gradually prepared the minds of his diſciples, by this diſcourſe:

"With regard," says Bishop CLEAVER, "to the objection to the *sacramental construction* of these passages, drawn from the non-institution of the Sacrament at the time when this discourse was delivered, I will only oppose to it one plain fact, which is this; that the same evangelist, St. John, has, in the third chapter of his Gospel, preserved a discourse of our Lord's with Nicodemus, which expressly mentions the sign and the thing signified, the necessity, and the good effects of Baptism, long *before* that Sacrament was instituted.

"There can therefore be no presumption drawn against the application of this chapter to the institution of the Lord's Supper, from the *time* when this discourse was delivered, which would not equally militate against the application of the third chapter to the Sacrament of Baptism; an application which is, notwithstanding, universally allowed. It should likewise be remembered by those who urge this objection, that the institution of Baptism, however early in the course of our Lord's ministry it was described and explained, was not enjoined till after this of our Lord's Supper.

"So much for the objection by itself considered; but I would make a further use of this discourse upon Baptism, between which and that under consideration, there is more than an accidental resemblance.

"Our

"Our Saviour had told Nicodemus that he muſt be born again; Nicodemus replies to the impoſſibility of the thing, in the obvious and literal ſenſe of the words. Jeſus in anſwer, with peculiar ſolemnity and claim to attention, points out the poſſibility and the means of being born again, as well as the neceſſity of ſuch regeneration: "VERILY, VERILY, I ſay unto you, except a man be born of water and of the ſpirit, he cannot enter into the kingdom of God." To which, ſtill remarking on the want of apprehenſion of Nicodemus, he adds, "If I have told you earthly things, and you believe not, how ſhall ye believe, if I tell you of heavenly things."

"In the ſixth chapter Jeſus had ſaid, "The bread that I will give is my fleſh, which I will give for the life of the world." The Jews again anſwering, as Nicodemus had done before, to the impoſſibility of the thing, in its literal ſenſe, ſaid, "How can this man give us his fleſh to eat?" To which our Lord returns an anſwer, correſponding to that given to Nicodemus, even to the *very turn of the ſentence:* "VERILY, VERILY, I ſay unto you, except ye eat the fleſh of the Son of Man, and drink his blood, ye have no life in you." The purport of which words is repeated and confirmed in the three next verſes, to which he adds, ſtill remark-

ing on their want of apprehenſion, "Doth this offend you? What, and if ye ſhall ſee the Son of Man aſcend up where he was before?" A reply ſo exactly *parallel* to that with which he had concluded his converſation with this Maſter in Iſrael, that the bare *juxta-poſition* of theſe ſentences will render each the comment upon the other. From which analogy, I cannot but think, that whoever will obſerve the ſtyle, manner, and connection of theſe two diſcourſes, will be of opinion, that St. John took pains induſtriouſly to ſhew, that the two inſtitutions, which were to diſtinguiſh this Religion, made part of our Saviour's plan *long before* they were actually enjoined. What confirms this notion is, that the only miracle which St. John relates after the other Evangeliſts, is this, of the miraculous increaſe of bread, a circumſtance in itſelf highly remarkable, as the reaſon of it is obvious, becauſe it gave an eaſy opportunity of introducing and explaining the nature of this Sacrament, as the occurrence relating to Nicodemus had afforded an opportunity of explaining the other. To which I muſt add, that he is the only Evangeliſt who inſiſts upon the ſacramental importance of either inſtitution; and that his attention, in this inſtance, is perfectly conſonant with the general deſign of his hiſtory, which was written in aid of the

other

other Evangeliſts, to ſupply ſuch doctrines as he judged might be moſt uſefully added, and at the ſame time, to correct the miſrepreſentations of ſome already received."

The learned Biſhop proceeds to anſwer other objections in a manner equally able. He concludes a moſt convincing diſcourſe, with ſaying, "If we are juſtified in interpreting the words of this chapter, "He that eateth my fleſh and drinketh my blood dwelleth in me and I in him," directly of this Sacrament, this paſſage will have an important influence on forming our opinion reſpecting the peculiar benefits ariſing from this inſtitution, and we have only to inquire into the meaning of the words, "dwelleth in me and I in him," to determine what theſe benefits preciſely are.

"To dwell in Chriſt, therefore, is to live according to his commandments; to have Chriſt dwelling in us, is to enjoy the influence of his Holy Spirit.

"Thus St. John: "Hereby we know that he abideth in us by the Spirit that he hath given us: again, hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit."

"If then we rightly interpret the text, the *aſſiſtances of the Spirit are directly annexed to the Sacrament of the Lord's Supper*. But the ſanctification of the Spirit ſuppoſes Redemption and Pardon; which, therefore,

therefore, might elſe from this chapter be proved a benefit conſequent upon this ordinance. But as theſe truths may be more obviouſly and ſimply deduced from the words of the inſtitution, and from the nature of the rite itſelf, I ſhall not inſiſt at large upon the argument, but content myſelf with having ſhewn, in oppoſition to thoſe who have interpreted the eating and drinking Chriſt's body and blood to be no more than keeping his commandments, that it alluded to ſomething more analogous to the literal ſenſe of the words; in oppoſition to thoſe who interpret it only of the thing ſignified in the Sacrament of the Lord's Supper, that it includes the ſigns alſo; without which the notion of ſpiritual manducation is unfounded, and the paſſage, both to Jew and Chriſtian, inexplicable; in oppoſition to thoſe who conſider the Lord's Supper ſimply as a remembrance of his death, that it is a commemoration of the ſacrifice for ſin made by his death, and a ſymbolical feaſt upon a ſacrifice; and is therefore a pledge and means of communicating to us all the benefits of that ſacrifice."

Such is the opinion of this excellent writer on theſe paſſages of St. John, and ſuch alſo is, and was always, mine. But though it is certainly proper to confute the erroneous interpretations of controverſialiſts, who, from motives of party, have denied the

the reference of this chapter to the Sacrament, yet I cannot help obſerving, that ſcarcely any reader of common ſenſe can doubt that the words, concerning eating the fleſh and drinking the blood of Chriſt, are to be applied to the Sacrament of the Lord's Supper. I venture to affirm that they are now ſo underſtood by all who have not been miſled by the peruſal of partial commentators or leaders in the field of controverſy; and I think the deciſions of common ſenſe in matters of which it is competent to judge, are often more to be depended upon, as criterions of truth, than the refined ſpeculations of men accuſtomed to diſpute for the palm of victory.

I ſhall again have occaſion briefly to conſider the reference of the ſixth chapter of St. John to the Sacrament, when I proceed more particularly to review the benefits annexed to the worthy reception of it.

SECTION IV.

The Lord's Supper conſidered as a FEAST ON, OR AFTER, A SACRIFICE.

THAT the Lord's Supper is a FEAST ON, OR AFTER, A SACRIFICE, is an explication of it, which has been adopted by the

ableſt and moſt learned men. Dr. Cudworth, a great and venerable name, firſt ſuggeſted it in this country; and it has been firmly ſupported by the ingenious arguments of ſucceeding Divines. They have indeed given additional confirmation to it; but the honour of the original idea, ſhould, I think, be aſſigned to him alone.

From a cloſe and impartial attention to their arguments, I am fully convinced, that the Euchariſt is a feaſt after a ſacrifice; a feaſt after the great ſacrifice of all, even Jeſus Chriſt upon the croſs; in which all other ſacrifices, however various in their kind and modes, from the riſing to the ſetting of the ſun, were ordained to terminate.

But the idea of the Sacrament as a feaſt on, or after, a ſacrifice, may not be obvious to the apprehenſion of the unlearned, who are no leſs deeply concerned in it than the beſt-informed; and it ſhould therefore be explained to them, in order to ſatisfy their minds, and facilitate its general adoption.

The death of Chriſt was a ſacrifice for the ſins of the whole world, a ſacrifice that comprehended in it, not only the commemorative oblation of the Paſcal Lamb, but the other Jewiſh ſacrifices, the *ſin offering* and the *peace offering*. Like them it was to have a feaſt on, or after, it, and that feaſt is the Lord's Supper. The Heathens, as well

well as the Jews, had a feaſt after their ſacrifices, and the partakers of the feaſt in both caſes were to be partakers of the benefits ſuppoſed to redound from the ſacrifice. "Are not they which eat of the ſacrifice," ſays Saint Paul, "partakers of the altar?" What then were the benefits of the Jewiſh ſacrifices? the benefit of the ſin offering, was forgiveneſs of ſins; of the peace offering, acceptance with God. The ſacrifice of Chriſt on the croſs conveys, therefore, to thoſe who partake in its benefits, by partaking of the feaſt inſtituted upon it, *pardon* of their ſins and *acceptance* with God; which muſt infer ſanctification of their ſouls, or, as the church expreſſes it, an inward and ſpiritual grace.

I proceed to mention, in a curſory manner ſufficient for my purpoſe, the Pagan ſacrifices. The rites of the Pagan theology were derived from the Jews, though corrupted and diſtorted, and their original purpoſe loſt and forgotten in the lapſe of time. But the Pagans retained the practice of feaſting after a ſacrifice, that is, of eating a part of the victim offered, in order to partake of the propitiation ſuppoſed to be effected by the ſacrifice.

It would be tedious to recite paſſages from the ancient writers to confirm this aſſertion. The firſt book of Homer affords a proof of it. But the fact is well known, even to ſchool-

ſchool-boys, and wants not any confirmation in this place.

Here then are three kinds of ſacrifices, the Jewiſh, the Gentile, and the Chriſtian; not comparable indeed in their dignity, but parallel, in the circumſtance of a *feaſt after each*, and in the general purpoſe of propitiating the Deity. The eating of the oblation, after the Jewiſh and the Gentile ſacrifice, rendered (in the opinion of the ſacrificers) the partakers of the repaſt partakers of the benefits of the ſacrifice. The partaking of the feaſt, after the grand Chriſtian ſacrifice, is alſo a participation in the one great ſacrifice, and confers all its advantages. The Euchariſt is this feaſt, (this *epulum ſacrificiale*;) to be repeated, while the world endures, after the ſacrifice; which itſelf is *never* to be repeated, but the benefits of which are to flow by means of the feaſt upon it, as from a perennial fountain, till time ſhall be no more.

It is very important that the Euchariſt ſhould be conſidered, as it appears really to be, a feaſt on, or after a ſacrifice; for this idea comprehends in it a right notion of our Saviour's death upon the croſs; that *ſacrifice* which gave riſe to the feaſt, without which, according to analogy, the ſacrifice itſelf would be incomplete. It teaches that our Saviour himſelf declared his death to be a

ſacrifice.

ſacrifice. The ſacrifice, however, is nothing to us till we partake in the feaſt upon it. We are but idle byſtanders, or unintereſted ſpectators, till we eat of thoſe ſymbols which are appointed to be in the place of the ſlaughtered victim, once offered; a view of the ſubject this, which ſhould make every profeſſed Chriſtian ſhudder at the idea of wilfully and entirely neglecting, through life, the Holy Communion.

The ſacrifice, without participants in the feaſt on or after it, is nothing more than a violent death inflicted on the Holy Perſon commemorated; and ceaſes, indeed, to be a ſacrifice at all, or to confer any benefits, ſo far as non-participants in the FEAST are concerned. They therefore can have no advantage from Chriſtianity, but by the extraordinary interpoſition of divine mercy.

The plaineſt and moſt rational account of the Sacrament, that I know of, is that which thus deſcribes it as a feaſt after a ſacrifice. The eating of the body, and drinking of the blood of the victim, are expreſſions, when the general nature of ſacrifices is once explained, perfectly intelligible; and the feaſt on the OBLATION is well emblematized by the bread and wine. The real victim could not in this caſe, without the horrid practice of cannibaliſm, even for *once* have afforded a real feaſt, much leſs a feaſt to be frequently

quently repeated all over Chriſtendom, by all Chriſtians, till the ſecond advent of the Redeemer; when all ſigns, ſymbols, and ſhadows, ſhall be ſuperſeded by a perſonal preſence, by a ſubſtantial form, by a body glorified, not only beyond all deſcription, but imagination.

From the doctrine that we cannot enjoy the benefits of the ſacrifice, without being participants of the feaſt after it, we may underſtand the awful words of our Saviour: "Verily, verily," (a moſt ſolemn aſſeveration,) "I ſay unto you, except ye eat the fleſh of the Son of Man, and drink his blood, ye can have no life in you*;" that is, 'I poſitively declare to you that unleſs you partake of the *ſacrifice* of myſelf, by partaking of the feaſt that I ſhall inſtitute upon it, ye cannot ſhare the benefits which that ſacrifice was intended to confer; even LIFE, ſpiritual life, and life eternal.' "Except you eat of this bread and drink of this wine, ye have no life in you." Words too ſtrong and too alarming to be lightly paſſed over by thoſe who are ſincere in their profeſſion of Chriſtianity; and yet words of comfort to thoſe who underſtand them of the euchariſtical bread and wine.

* John, vi.

SECTION V.

Though the Sacrament of the Lord's Supper be ſtrictly a Feaſt on, or after, a Sacrifice; yet in popular Language,—it has been, and may ſtill be, called, a SACRIFICE.

DIFFERENT names may be given, without abſurdity, to the ſame thing, according to its different properties and effects. Convenience, indeed, may require, that the ſame religious inſtitution ſhould be commonly called by the ſame name, but if it has various properties and effects, ſeveral names may be applied to it at different times and places, which, however diverſified, may have their ſignificancy and uſe. One name may have to encounter fewer *prejudices* than another; and for that reaſon, though, in a critical ſenſe, leſs proper, it may yet be allowable.

Nothing is ſtrictly and properly a *Sacrifice*, according to the ideas of the heathens, which is not brought to the altar, and conſumed upon it, either in part or wholly; but in common language, whatever is ſolemnly offered in the Euchariſt, may be, as it has been, termed a Sacrifice.

Thus our excellent communion ſervice ſpeaks of a Sacrifice of praiſe and thankſgiving

giving—a Sacrifice of our ſouls and bodies, a *lively*, or, in modern diction, a *living* ſacrifice. Oblations of money are alſo offered, in our ſervice, for the uſe of the *poor* indeed, but which we pray God, in the firſt inſtance, to accept as tokens of our charity.

The ſchoolmen ſay, the Euchariſt is both a Sacrament and a Sacrifice; it is a Sacrament, ſo far as any thing is received; and it is a Sacrifice, ſo far as any thing is offered*. They ſay alſo, that any thing done to the honour of God for the purpoſe of propitiating and appeaſing him, is properly called a Sacrifice. The ancient heathens did not confine this term to an oblation; but ſometimes comprehended under it, the whole of their religious ceremonies (their περουργια), whether they offered a victim or not. Plautus uſes the term *ſacrifice*, more than once, when he means WORSHIP only.

Whatever was comprehended by the Jews under the word CORBAN, a ſacred gift, it is ſuppoſed, by ſome, to have been conſidered as a *ſacrifice*; and this they divided into two kinds, the bloody and the unbloody, or the ſacrifice of things animate or inanimate.

Any very ſolemn act of worſhip, ſays Turretin, in which ſomething was conſecrated to God for his glory, and man's advantage,

* Vide Thom. Aquin. Sum. Quæſt. 65. Partis 3tiæ.

was

was called, in the ſtyle of the Old Teſtament, a *ſacrifice*.

According to this latitude of ſignification, many pious and learned men have maintained, that the Euchariſt is a *ſacrifice*; and when the term is thus comprehenſively underſtood, there can be no ſufficient reaſon for undertaking to refute them. From very early times, even from the Apoſtles, it has poſſeſſed this name with qualifying epithets, and has been denominated the ſpiritual ſacrifice, the ſacrifice of praiſe, the holy ſacrifice, the myſtical ſacrifice, the unbloody ſacrifice, and the reaſonable or intellectual ſacrifice.

The following paſſage from the prophet Malachi was, in the primitive ages, underſtood to be predictive of the Euchariſtical Sacrifice: "From the riſing of the ſun to the going down of the ſame my name ſhall be great among the Gentiles: and in every place incenſe" (interpreted prayers and praiſes) "ſhall be offered unto my name, and a PURE OFFERING" (unpolluted with the *blood* of real victims): "for my name ſhall be great among the heathen, ſaith the Lord of Hoſts*."

This was ſo very early applied to the Euchariſt, that Joſeph Mede, whoſe opinions are always reſpectable, thinks the antients had

* Malachi, i. 11.

learned

learned thus to apply it by tradition from the Apoſtles. It was ſo applied, in the ſecond century, by Juſtin Martyr and Irenæus, the former of whom flouriſhed about thirty years after St. John, and the latter was a ſcholar of Polycarp, St. John's diſciple.

By the *Chriſtian ſacrifice* this learned writer thinks the antient Church underſtood not barely the Sacrament of the body and blood of Chriſt, but the whole act of worſhip, or ſolemn ſervice of the Church aſſembled, of which this ſacred myſtery, the Sacrament, was (as he ſays in alluſion to a ring) the pearl and the jewel. No public ſervice of the Church was in thoſe times without it. According to his definition, the Sacrament is "an oblation of praiſe and thankſgiving to God the Father through Jeſus Chriſt." The ſum of Mede's elaborate diſcuſſion ſeems to be, that the Euchariſt, according to the antient Church, *is a ſacrifice* of praiſe and prayer, through Jeſus Chriſt, myſtically repreſented in the creatures of bread and wine.

To diſpute about a variety of names, where the ſame thing is ſignified, is frivolous, and pronounced cenſurable by the Apoſtle. If men chooſe to denominate the Sacrament of the Lord's Supper, a ſacrifice, in a large and comprehenſive ſenſe, as an act of peculiar ſolemnity, there can be no valid objection to it; for there is at preſent little danger of encouraging the popiſh doc-

trine

trine of the *ſacrifice of the maſs*, the fear of which cauſed our proteſtant divines, at one time, to take particular pains in preventing the name of ſacrifice from being ever applied to the Euchariſt.

If the Sacrament be a ſacrifice, it is a ſacrifice *(ſui generis)* of a peculiar nature. It is a ſpiritual and evangelical ſacrifice. The oblation and the benefit are both of a tranſcendent kind; and the whole tranſaction a myſterious intercourſe between man and his merciful Maker; in which *the greateſt good* may be conveyed to the former, in any *mode*, approved by infinite wiſdom, however unaccountable to the reaſon of minute philoſophers.

SECTION VI.

Additional Conſiderations on the Propriety of interpreting the Paſſages in the Sixth Chapter of St. John *as relating to the Sacrament of the Lord's Supper:—this Chapter being ſo underſtood, leaves no Doubt of the* preſent *and ineſtimable Benefits derivable from that Holy Inſtitution.*

I CONSIDER the paſſages in the ſixth chapter of St. John as thrown out to *prepare* the minds of the Apoſtles for the inſtitution of the Sacrament: and, under this notion, they appear in this place with peculiar propriety.

An

An inſtitution ſo extraordinary required that the minds of the Apoſtles, who were not very docile at that period, in ſpiritual matters, ſhould be gradually prepared for it.

St. John wrote his Goſpel to ſupply the omiſſions of the others, and, according to that deſign, he had no occaſion to add the *hiſtory* of the inſtitution, which the preceding Evangeliſts had already given, and which was already known; but it was highly proper to add theſe paſſages in the ſixth chapter, becauſe they tended to elucidate the *deſign* of the Sacrament, and to point out its momentous conſequences to thoſe who might be inclined to conſider it as a bare memorial, or as affording no preſent benefits to the communicant, at the time of communicating.

It is not reaſonable to ſuppoſe the ſame expreſſions, and ſuch remarkable ones, uſed by the ſame ſpeaker, or writer, in ſenſes entirely different. Therefore if our Saviour's words, "eating the body or fleſh," in St. Matthew, mean the Sacrament, it is moſt unreaſonable to interpret them differently in St. John.

This chapter, conſidered as referring to the Sacrament, fully proves the important benefits immediately ariſing from it: "*He that eateth my fleſh and drinketh my blood dwelleth in me and I in him.*"

How can God dwell in us but by communicating

nicating his Spirit to us? And how can we dwell in him, in his favour, in a participation of his excellence and happineſs, but by receiving his Grace?

Moſt aſſuredly the preſent benefit ariſing from a worthy reception of the Sacrament, is the greateſt that man can poſſibly receive, in his ſublunary ſtate; for it is the aſſiſtance of the Spirit of the Almighty.

But the Holy Ghoſt will not inhabit a temple polluted with ſin. It follows therefore, that the ſin is removed before the benefit of Divine aſſiſtance is received.

When the ſin is ſincerely repented of and done away, who can doubt but that the Father of all Mercies vouchſafes a perfect remiſſion of all penalty incurred? Therefore GRACE and PARDON, according to the ſixth chapter of St. John, are the great and preſent benefits annexed to the Euchariſt.

SECTION VII.

The primary and moſt important Benefit annexed to the worthy Reception of the Euchariſt, being a Vouchſafement of Grace in more Abundance than ordinary, *other Benefits, neceſſary to the Chriſtian Life, muſt flow from it.*

THE great and prominent benefit derived from the Sacrament of the Lord's Sup-

per is, Grace, or the Influence of the Holy Spirit. The remiſſion of ſins muſt of neceſſity attend it; for it cannot for a moment be ſuppoſed, that Grace or the Influence of the Holy Spirit, would be imparted to a human being, ſtill remaining under the diſpleaſure of the Almighty. It would, indeed, be a contradiction in terms to affirm, that Grace is beſtowed by the Deity on a wretched mortal whoſe ſins continue unforgiven, and while unforgiven, muſt render him an object of abhorrence, and of puniſhment, inſtead of Divine favour.

The ſacramental feeding on the body and blood of Chriſt is the reception of ſpiritual nouriſhment, emblematically repreſented by thoſe material elements, which contribute moſt to animal nutrition and refreſhment, bread and wine. *Habitual* growth in Grace is the conſequence of ſuch ſpiritual aliment. All Chriſtian virtue is promoted by it, and thus ultimately ſalvation or eternal life become the effects of this holy rite. So that the immediate benefits of a worthy participation of the Euchariſt are Grace and Pardon; and the remote, ſalvation, or a happy immortality.

It is very true, that all other religious and virtuous acts are conducive to theſe ends; but this act more immediately and effectually than others, not only becauſe, when rightly and

and duly performed, it ſuppoſes and comprehends all religious and virtuous diſpoſitions, but becauſe it is the appointment of our Saviour, the poſitive, inſtituted, means, commanded by him, who knew what was in man, and what was beſt adapted to promote his advancement in all goodneſs and happineſs.

The Euchariſt ſeems to be a more important Sacrament than Baptiſm, and much more effectual than inſtruction by hearing, becauſe they are merely *initiatory*, but the Euchariſt is PERFECTIVE*; or, as it was antiently called, the finiſhing of the man in the ſchool of Chriſtianity. If any part of religious ſervice is allowed to be effectual in procuring grace, and pardon, and ſalvation, the Euchariſt is much more, becauſe it is the principal and the moſt ſolemn act of a Chriſtian's devotion, and effects an union with Chriſt, as well as a Communion with all that call upon his name. The Spirit of God is the grand agent in it, and the ſoul of man the object. Great is the myſtery, and great, without doubt, muſt be the benefits under agency ſo extraordinary.

It is abſurd to argue that the Sacrament is unneceſſary, becauſe God gives grace and pardon by other means, whenever it ſeems

* τελειον.

good to his wiſdom and mercy. It were more reaſonable to ſay that if he beſtows theſe bleſſings ſometimes without them, we have more reaſon to expect that he will beſtow theſe bleſſings with them, becauſe theſe are means choſen and appointed by himſelf, for reaſons unknown, indeed to us, but ſufficiently known, we may be ſure, to his infinite wiſdom. All we have to do is, to embrace the means appointed by him. Whenever the Angel moves the waters of the pool, it is ours to immerge ourſelves into them, if we wiſh to obtain a cure, and not to ſtand arguing on the bank, and ſaying to ourſelves or others, there are other modes of obtaining the like relief, better approved by our own judgment and by actual experience. We ſhould rather ſay, here are inſtituted means of cure, which would not have been inſtituted without ſufficient reaſon; but being inſtituted by ſuperior wiſdom, they are likely to produce a more effectual and more permanent relief, than any medicine which could be ſuggeſted by our own, or any human, ingenuity.

All modes of inſtruction, ſuch as preaching and reading; all modes of devotion, except the idolatrous, certainly tend to procure grace; and that portion of grace, ſo procured, may, by the mercy of God, be ſufficient for us; but theſe are all preparatory

tory to the great opportunity afforded in the Euchariſt, for changing our hearts entirely, for our participation of the divine nature, and for receiving an earneſt, a pledge, an aſſurance (under the divine ſeal) of ſalvation, or a happy eternity.

Faith, Hope, and Charity, are wonderfully improved by the Euchariſt. Our faith, in the firſt place, is increaſed by the reception of the Sacrament. We muſt have faith in order to receive worthily; but to him that hath ſhall be given, in this holy ordinance. The actual participation of grace is ſo pleaſant that it gives the ſoul an appetite for more and more: the mind experiencing the faith of God's promiſes in the actual reception of the bleſſings, is ſo confirmed in goodneſs, as to be in little danger of relapſing ever after, into any great ſins, much leſs into doubt and infidelity.

Hope of everlaſting felicity is encouraged in the Euchariſt by a foretaſte of Heavenly happineſs, certainly enjoyed, in ſome degree, while the communicant is under the influence of the Divine Spirit, ſhed upon his heart, in worthily performing this myſterious rite.

Charity is peculiarly promoted by the Communion. We are taught in it to view Chriſt as our head, and ourſelves, with all Chriſtians, as members of his myſtical body. It is the feaſt of love, and the heart that

feeds upon it with a true reliſh of the repaſt, cannot retain a particle of envy, revenge, or malevolence.

All theſe (and more might be enumerated) appear to me, as, I believe, they do to the majority, to be the *preſent* benefits of the Sacrament of the Lord's Supper. Nor let any one imagine the cauſe inadequate to the effect; Omnipotence can give efficacy to cauſes, which to man's limited underſtanding appear totally unconnected with the effect, as well as inadequate to its production. In the preſent caſe, it muſt ever be remembered, that the Holy Spirit, and not the created elements, is the cauſe; and therefore all that has been deſcribed, and much more, can be effected by that Holy Perſon with the moſt perfect eaſe. Nor let any one, who believes in the Goſpel, doubt this efficacy of bread and wine, under the Divine direction; while he remembers that our Saviour cured corporeal blindneſs by the application of the firſt materials that occurred, even the moiſtened clay, however unequal to the purpoſe it might appear to men trained in the confined ſchools of human art and ſcience.

It is a ſatisfaction to me to produce the teſtimony of a very ſtrong-minded man, Biſhop Warburton, on the *preſent* benefits of the Sacrament; and I rather chooſe his teſtimony,

teſtimony, (as I have intimated before,) becauſe he was a declared enemy to every thing which ſavoured of irrational enthuſiaſm.

"Having now," ſays he, "ſo largely inquired into the ſpecific nature of this holy rite, we are enabled, in very few words, to ſhew (which we propoſed as the principal end of the inquiry) what theſe BENEFITS are which we receive at the Lord's Table.

"Chriſt, by the ſacrifice of himſelf upon the croſs, purchaſed the redemption of mankind: and this rite being by its nature commemorative thereof, as it is a FEAST UPON A SACRIFICE, each *partaker* receives, of conſequence, the ſeal of PARDON, and conſequently of reſtoration to his loſt inheritance.

"But as this operates only on the terms of *repentance* and *newneſs of life*, the gift would be defeated, by being beſtowed on a condition which our perverſe nature ſo much oppoſes, was not this nature ſoftened and ſubdued by the power of GRACE, that PROMISED BLESSING PECULIAR to the GOSPEL diſpenſation. Now, as the influence of the Holy Spirit conſtitutes the moſt INTIMATE COMMUNION of God with man, what TIME can we conceive ſo highly ſanctified for the reception of it, as that in which we renew our federal union with our Lord and Maſter, in his laſt Supper, called by St. Paul, the *Communion of his body and blood?*"

It appears from this paſſage, that Biſhop Warburton, who, in one of his ſermons, writes on the Euchariſt, in a maſterly manner, was convinced of this moſt important doctrine; that Grace is vouchſafed in more abundance than ordinary, at the TIME in which we celebrate the Holy Communion.

SECTION VIII.

Chriſt's more intimate dwelling with us, or our Participation of his Divine Nature conſidered, as an Effect of, and Benefit annexed to, worthily receiving the Lord's Supper.

THERE is no idea that occurs more frequently throughout the New Teſtament than the myſtical union of Chriſt with all true believers. Two alluſions are choſen by the ſacred writers to expreſs the intimacy of this union, one from the vegetable world, the other from the animal. Chriſt is repreſented as a vine, and true believers as the branches. What cloſer connection can be conceived than this, the branches of the tree deriving all life and nouriſhment, and conſequently growth, from the ſtem in which they vitally inhere? Chriſt is alſo repreſented as the head of a body, of which believers are the members.

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The Church, in her excellent Communion-office, aſſerts, that thoſe who receive the Sacrament worthily, "dwell in Chriſt, and Chriſt in them; that they are one with Chriſt, and Chriſt with them." In what can this union conſiſt? Certainly in ſome degree of reſemblance at leaſt, though it cannot be any *near* approximation to him, in *power* or in *knowledge*. In what then does it conſiſt? Doubtleſs in his Holy Spirit's influence, or emanation on us, producing Godlike qualities, GOODNESS of HEART, upright, honeſt intention, purity, and univerſal benevolence. How is it principally, and by Chriſt's appointment, to be effected? By worthy participation of the Sacrament. Man, by the mercy of God, is rendered, in the Euchariſt, a partaker of the Divine nature. A food to the ſoul is ſupplied by the Sacrament, in conſequence of which it is nouriſhed, and arrives at this wonderful improvement in goodneſs and purity, which reſembles in kind, though not in degree, the Divine; hence the Euchariſt has been named, by Theologiſts, the SACRAMENT OF NUTRITION. What more intimate union can exiſt, than that of the aliment with the body nouriſhed by it?

As the daily waſte of our bodies requires a ſupply of food, ſo likewiſe the decay of GRACE, and the decline of goodneſs in our

diſpoſitions, render frequent repair and ſupport neceſſary. We are ſuſceptible of diminution and augmentation in Grace, as long as life continues, and "except ye eat the fleſh of the Son of Man, and drink his blood, ye have no life in you*:" the principle of life will be extinct without this food; and this food is afforded in the greateſt plenty, at the feaſt of the Euchariſt; a feaſt for ever to be repeated after the one great ſacrifice.

Our Catechiſm expreſſes the true doctrine in terms which may perhaps be conſidered as too ſtrong, ſince, from their ſtrength, they are liable to miſconſtruction. It aſſerts, that the body and blood of Chriſt are verily and indeed taken in the Sacrament. The compilers, however, could not mean, "by verily and indeed," to teach the doctrine of tranſubſtantiation; for we know they abhorred it. If it be aſked, What did they mean? I anſwer, that they meant, in oppoſition to the Romaniſts, that all, whatever our Saviour intended by eating his body, and drinking his blood, is *really* and *truly* taken in the Lord's Supper, notwithſtanding there is no real and material fleſh or blood either ſeen or taſted throughout the whole tranſaction. They meant to ſay, that though the bread continues bread ſtill, and the wine is but

* John, vi.

wine

wine, yet, whatever our Lord intended, is *verily* and *indeed* received by the faithful, without the neceſſity of tranſubſtantiation; to all intents and purpoſes of affording ſpiritual nouriſhment to their ſouls; ſuſtentation of the heavenly life, and union with the divine nature.

This ſpiritual nouriſhment is that which is called grace, the grace of ſanctification. The real preſence is not indeed in the ſacramental elements, but it is in the worthy receiver; man becomes Chriſt's by this glorious privilege of divine union, through the Spirit's influence; and this conſtitutes the PRIME benefit of the Sacrament, which is undoubtedly the Holy Ghoſt's indwelling or aſſiſtance. "If any man is Chriſt's, he has the Spirit of God dwelling in him."

The paſſages proving this aſſimilation of the divine with the human nature, this grand benefit of the Euchariſt in the ſixth chapter of St. John are ſo full and ſtrong that it is impoſſible to reſiſt their force. "I am the bread of life," ſays Chriſt, "he that eateth me even he ſhall live by me. Whoſo eateth my fleſh, and drinketh my blood hath eternal life,—dwelleth in me and I in him.—Except ye eat the fleſh of the Son of Man, and drink his blood, ye have no life in you." The meaning of which is plainly this; they that feed on Chriſt in the Sacrament have

life, ſpiritual life in Chriſt; that is, they are connected with him, and ſupported by him, as the branch by the vine; and all that do not, have no life, but are like dead branches, or branches cut off from the vital ſtock of the vine, whence alone they can derive nutrition. The union of the branch and trunk is deſtroyed; the union of man with the divine nature is no more; and man, in conſequence, decays and periſhes like the dead branch of a tree. But let it be remembered, that none but WORTHY receivers do really feed on Chriſt in the Sacrament, though they eat and drink the elements. According to an article of our Church: "The wicked and ſuch as be void of a lively faith, although they do carnally preſs with their teeth (as St. Auguſtine ſaith) the Sacrament of the body and blood of Chriſt, yet in nowiſe are they partakers of Chriſt."

Judas was *waſhed* by our Saviour after the declaration, "If I waſh thee not thou haſt no part in me." Judas was waſhed with the other diſciples, yet it cannot be ſuppoſed, that he had any part in Chriſt. A plain proof that ſomething was to be done, in the mind of the diſciples whoſe feet our Saviour waſhed, either by themſelves or the Holy Spirit of Chriſt, before the bodily act could be efficacious. This is neceſſary to obſerve, leſt objectors ſhould argue, as they have argued,

argued, the abſurdity of ſuppoſing wicked men united to Chriſt by a ſingle and outward act, the act of mere manducation. "It is the Spirit *that quickeneth*," ſaid our Saviour, "the fleſh profiteth *nothing*."

Some among the ancients, whoſe opinions I forbear to cite, becauſe they have been often cited, and my propoſed limits do not allow room, ſeem to have maintained that the Spirit's operation was on the elements, the creatures of bread and wine. In this, I doubt not, they were miſtaken; the Spirit's operation is, I conceive, ſolely on the recipients; but what they ſay and held proves that they believed the Spirit powerfully active in the Euchariſt; and they could mean nothing leſs, in aſſerting that the elements were ſanctified, than that ſanctification was communicated through the elements to the Communicants, which virtually and ultimately is the ſame doctrine which is here maintained.

None, who admit the doctrine of the Spirit's energy on the human heart, deny that the Spirit's aſſiſtance is afforded to man on many accounts, beſides his worthy reception of the Euchariſt. But there is every reaſon to believe that it is afforded more plentifully, with more comfort and more certainty by an ordinance of Chriſt himſelf, purpoſely inſtituted to beſtow it on faith and

repentance than by any other means. Indeed the Sacrament is, as it were a ſeal to confirm the gifts already received, as well as an inſtrument of preſent influences from on high, and an earneſt of future ſalvation. It is impoſſible to ſuppoſe, but that every ſpiritual bleſſing muſt follow from man's union with Chriſt; that is, from the influence of Chriſt's Holy Spirit on the human heart.

That this is the caſe is, I believe, the general opinion of pious, humble Chriſtians, taught by the Goſpel, and illuminated by grace, throughout all Chriſtian countries. It is controverted by very few, comparatively ſpeaking, any where; and theſe few are men who have been miſled into a falſe idea of the ſtrength of human reaſon, and who endeavour, by a proud and ſuperficial philoſophy, to explain away all that reaſon cannot comprehend, in the unſearchable ways of Divine Wiſdom.

SECTION IX.

Union with Chriſt farther conſidered.

GOD is a Spirit; the ſoul of man is a ſpirit, and the perfection of the ſoul of man, is its union with the Deity, the pure fountain of all that is GOOD and BEAUTIFUL.

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The Goſpel of Chriſt has ſhewn how this union is to be effected. A rite is eſtabliſhed by the myſterious operation of which, man, duly qualified by faith and repentance, is to be one with Chriſt and Chriſt with him. The union may certainly be effected in any other way that God may in his wiſdom chooſe; but he has actually, as appears by the Goſpel of St. John in particular, choſen and appointed, the Euchariſtical mode.

There is a natural union with God, and there is an evangelical. The Apoſtle probably means the natural nnion when he ſays, "He is not far from every one of us; for in Him we live and move and have our being *."

But of this union the animal and vegetable world partake with the rational. Man would derive no pre-eminence over the oak of the foreſt, or the beaſt of the field, from this union alone; for they as well as he, live and move and have their being in God, who gave and ſuſtains all life.

God, therefore, has vouchſafed to his rational creatures an evangelical union, an union accompliſhed not by nature, but by grace.

It were profane and blaſphemous in man to pretend to ſuch a privilege, if he were not juſtified in it by the written word of Reve-

* Acts, xvii. 27, 28.

lation.

lation. We are taught that, ſo far from preſumption, it is our duty to aſpire at it; and that by the due uſe of the means preſcribed, we ſhall not be diſappointed.

Sacramental Communion is, without doubt, one of the moſt certain means of accomplishing this union with the Deity, becauſe it is the means inſtituted by our Saviour. In compaſſion to our infirmities, he has condeſcended to take upon him the form of a man, ſo that his approach to us might diminiſh that awful diſtance between a worm crawling on the earth and the Divinity; a dreadful diſtance which might have diſcouraged us from entertaining a thought of partaking in the divine nature. Chriſt, aſſuming the nature of man, formed an intermediate link in the vaſt chain which connects Heaven and earth. Chriſt permits us in the Sacrament to be united to this link, by the operation of the Holy Spirit.

Our Saviour, during his aſſumption of the human nature, prayed thus for men: "That they all may be one, as thou Father art in me, and I in thee, that they may ALSO BE ONE IN US. That they may be one, even as we are one, I in them, and thou in me; that they may be made perfect in one*."—"For we are members of his body†."

* John, xvii. 21. † Rom. vii. 4.

But far be it from us to affirm that this union is *eſſential*, like that of the Trinity; or *perſonal*, like that of the divine and human nature in Jeſus Chriſt. It is indeed an union, the nature and manner of which is too myſterious to be conceived by man in this mortal ſtate. But it is declared to be real, whatever it is, and to be effected by Sacramental Communion. Thus much is enough for man to know. He believes the Holy Spirit's influence on his heart to be the bond of union with the Deity. He believes this great privilege is given him in the Euchariſt, and he accepts it with pious gratitude. "It is the Lord's doing, and is marvellous in our eyes;" but not at all the leſs credible becauſe marvellous. Are not the greateſt certainties around us marvellous? Is there any thing more marvellous than light ſtreaming from the ſun for ever with inconceivable velocity? The ſun, abſent at an immeaſurable diſtance, yet ever preſent in its vivifying effects; and bearing ſome analogy to what we may conceive of ſpiritual influence, continually flowing from the Fountain of Grace. "We dwell in him and he in us, becauſe he hath given us of his Spirit*."

What then remains, but that wretched

* 1 John, iv. 13.

mortals,

mortals, inſtead of diſputing about words, thankfully avail themſelves of the ineſtimable privilege, allowed them by their Redeemer, and ſpiritually eat Chriſt's fleſh and drink his blood, and thus become incorporated with him in the myſtical union, by which, as St. John ſays, "We dwell in Chriſt and Chriſt in us *."

From this union, unleſs it ſhould be deſtroyed by ſubſequent infidelity or guilt, muſt ariſe all the other great bleſſings of Chriſtianity, *remiſſion of ſins*, and eternal felicity. For it cannot be, as already obſerved, that God ſhould be in union with one who continues an object of his diſpleaſure, and who, at the time of union, is therefore doomed to perdition. The favour of God thus confirmed and never forfeited by voluntary and preſumptuous diſobedience, muſt ſecure every bleſſing which Chriſtianity was intended to beſtow on human nature.

Moral virtue cannot but diſtinguiſh the Chriſtian, while this union continues; for moral virtue is certainly neceſſary to the union. "He that keepeth his commands dwelleth in Chriſt and Chriſt in him, and hereby we know that he abideth in us, by the Spirit which he has given us †."—"But he that hath not the Spirit of Chriſt is none

* John, vi. 56. † 1 John, iii. 2. 4.

of

of his*." Now the Spirit of Chriſt is a Spirit of GOODNESS. The politician therefore need not fear but that Chriſtians, who are truly what they profeſs, will be the beſt members of ſociety; for they cannot but follow every thing that is approved by the Great Governor of the univerſe; every thing conducive to the *real* happineſs of a community. The doctrine of union with Chriſt can never encourage licentiouſneſs of manners; for licentiouſneſs would deſtroy an union with a Being "who is of purer eyes than to behold iniquity."

It is of infinite conſequence that we ſeek union with God by every mode, and the Euchariſt offers the moſt effectual. "If a man abide not in me," ſays our Lord, "he is caſt forth as a branch, and is withered, and men gather them and caſt them into the fire, and they are burned †."—"He that hath not the Son of God, hath not life ‡." Let us beware of ſophiſtical cavils. Theſe words are very emphatic. They muſt mean ſomething of the higheſt moment to a Chriſtian; and the meaning is very fairly interpreted, as ſuggeſting the neceſſity of ſeeking ſpiritual food, or union with Chriſt's glorified body, by a worthy participation of the Lord's Supper.

* Romans, viii. 9. † John, xv. 6. ‡ 1 John, v. 12.

SECTION X.

The Remiſſion of Sins more particularly conſidered as a preſent Benefit, annexed to the Euchariſt.

I INFER that pardon of ſins is the conſequence, or rather the concomitant of grace, given in and by the Sacrament of the Lord's Supper; becauſe we cannot be in a ſtate of acceptance and non-acceptance with God, at the ſame time; becauſe we cannot be objects of Divine grace or favour while we remain expoſed to Divine vengeance.

But I will here conſider the remiſſion of ſins by itſelf as a particular benefit, beſtowed on the worthy Communicant by the Spirit of God in and by the Euchariſt.

There is an allowed and very evident analogy between the two Sacraments, Baptiſm and the Lord's Supper.

Baptiſm implied ablution of impurity; and even the baptiſm of St. John ſeems to have conveyed remiſſion of ſins. "John baptiſed in the Wilderneſs, and preached the baptiſm of repentance for the remiſſion of ſins*." There can be no doubt but that

* Mark, i. 4.

the

the baptiſm of Chriſt was, in every reſpect, more efficacious than the baptiſm of his harbinger. Chriſt himſelf declares, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God*;" and St. Peter ſaid, "Repent and be baptiſed every one of you, in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt†."

Baptiſm conferred pardon of ſins committed before admiſſion into the church of Chriſt; and the Euchariſt confers pardon of ſins committed afterwards; renewing our firſt engagements, from time to time, during life.

It was mercifully ordered, that the decays of virtue, which, from the corruption of human nature, might happen after the firſt ſacrament, ſhould be repaired, as occaſion required, by the ſecond. Among the benefits of the ſecond was therefore the remiſſion of ſins committed after baptiſm. The Euchariſt was deſigned in conſideration of the miſery and infirmity of man, as a continual renewal or confirmation of baptiſm. The obedience of no man, it may be preſumed, is perfect after baptiſm; and therefore to no man does the Euchariſt become unneceſſary, from the circumſtance of having re-

* John, iii. 5. † Acts, ii. 38.

ceived

ceived remiſſion of ſins by his baptiſmal initiation.

It is indeed ſaid, and truly ſaid, that 'None can forgive ſins but God*.' Neither does the doctrine that ſins are remitted in and by the Sacraments contradict this truth; for it is God who remits ſins by the myſterious inſtrumentality of theſe holy ordinances: and when the Abſolution in the Communion Service is read, it is a pardon delivered to the repenting ſinner from the King of kings, by the hands of his ſervant who miniſters at the altar.

But I beg leave to obſerve, that this remiſſion of ſins has only a *retroſpective* operation. The ſinner may relapſe after Communion; and, without repentance, the remiſſion may be retracted, and he may finally fail of obtaining pardon. But I ſhould think that to the DYING complete remiſſion of ſins is ſo far fixed and aſcertained by the Euchariſt, (ſince men, in that ſtate, can ſcarcely be in danger of a *relapſe*,) as to afford *them* juſt cauſe of conſolation, ariſing from a firm and well-founded, but humble confidence. And ſurely it is inconſiſtent with benevolence to rob them of this laſt ſolace, by labouring (againſt fair inferences of Scripture, and the general opinion of great and

* Mark, ii. 7.

good

good men in all ages of Chriſtianity,) to convince the unhappy ſufferers, that there are no *preſent* benefits, no preſent grace, no preſent remiſſion of ſins conferred by *worthily* partaking of the Lord's Supper.

I will add ſomething from the opinion of the Ancients concerning the remiſſion of ſins as a preſent benefit of the Communion.

That the ancient church conſidered remiſſion of ſins as a preſent benefit of the Euchariſt, ſeems evident from the practice which prevailed of admitting thoſe who had incurred its cenſure to the Lord's Supper after penance; by partaking of which, the criminals were entirely acquitted, not only in the ſight of the church, but, as was ſuppoſed, of God; for they were immediately admitted to all the privileges of thoſe who had never offended, and conſidered as cleanſed, purified, and in a ſtate of holineſs and grace.

Some, indeed, of the ancient writers have not mentioned remiſſion of ſins as annexed to the Sacrament; probably becauſe it was a doctrine of ſuch public notoriety as to render the particular mention of it ſuperfluous, at the early period at which they wrote; when much of the Chriſtian doctrine was certainly known by TRADITION.

The Clementine Liturgy, the moſt ancient that remains, ſuppoſed to be four-

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teen hundred years old, and probably formed from earlier Liturgies, contains a prayer that thoſe who partake of the Communion may obtain remiſſion of their ſins. Several ſucceeding Liturgies have ſimilar petitions. And it is by no means to be concluded from thoſe that have them not, that the doctrine of euchariſtical remiſſion was, at the time theſe Liturgies were uſed, unknown or rejected. The fairer concluſion is, that the doctrine was ſo generally admitted, that a ſpecification of it was not deemed neceſſary in the common forms of prayer.

The Reformers appear to have entertained the opinion, that pardon is annexed to the Euchariſt. Luther ſays, the drinking from the Sacramental Cup applies, ſeals, and confirms to believers the promiſe concerning the remiſſion of ſins; and Calvin, that it was Chriſt's deſign to hold out his body under the repreſentation of bread to be eaten for the remiſſion of ſins.

That remiſſion of ſins is a preſent benefit to the worthy partaker, is taught by our church, as is evident from our Homilies and Liturgy. We pray in the Communion Service, "thatour ſinful bodies may be made clean by his body, and our ſouls waſhed by his moſt precious blood;" again, we pray, "that we and all thy whole church may obtain

tain remiſſion of ſins, beſeeching the Divine Majeſty not to weigh our ſins, but to pardon our offences;"—evidently meaning, in *conſequence* of what we have juſt done in partaking of the holy Euchariſt with faith and repentance.

In the Homilies we read, "There be but two Sacraments, Baptiſm and the Supper of the Lord, whereunto is annexed the powers of free forgiveneſs of ſins." In the context it is implied, that remiſſion of ſins is eſſential to a true Sacramental inſtitution.

Biſhop Cleaver expreſſes himſelf thus on the ſubject, with his uſual ability:

"It will be granted me, that from the very nature of a feaſt on a ſacrifice, it was a pledge and earneſt to the Communicant of all the benefits of the Sacrifice to which it belonged; whence I infer, that the feaſt on the Sacrifice of the Death of Chriſt doth hold out to the faith of a Chriſtian ALL which that Sacrifice, could we ſuppoſe it capable of repetition, would, from time to time, convey to the Communicant.

"To the queſtion, therefore, in which the whole force of the objection to this notion of the Sacrament lies; does it as totally and perfectly acquit from guilt as the Sacrifices under the Law did? or rather more accurately ſtated with a view to the neceſſary conditions;—*Does the Lord's Supper, received with faith, convey a* TOTAL PARDON *of ſins duly*

duly repented of? I anſwer, IT CLEARLY DOES; and that it does from the very nature of the inſtitution; not as an act of atonement or expiation, but as an application of the atonement made by Chriſt, compriſe and convey all the benefits of it.

"Theſe benefits in the preſent caſe, as they influence our happineſs in this life, and are means conducive to our happineſs in the next, I ſhall compriſe under the leading articles of pardon and ſanctification.

"The Lord's Supper, therefore, when duly received, doth convey a FULL PARDON, and TOTALLY acquit from guilt, or the obligation to puniſhment, ſo long as the condition upon which its benefits are declared to reſt, ſubſiſt in the mind of the Communicant; that is, it leaves the ſinner in a ſtate of acceptance with God, ſo long as he be careful not to forfeit this ſituation by ſubſequent inſtances of miſconduct."

I have thus briefly reviewed the momentous doctrine of remiſſion of ſins, as a preſent benefit of the Sacrament, taking into conſideration the analogy of Baptiſm with the Euchariſt, and the opinions of the ancients and of our church upon it; but I return with ſatisfaction to the opinion I have already advanced, which is independent of authority, and founded on the firm baſis of reaſon and common ſenſe; namely, THAT REMISSION MUST ACCOMPANY GRACE. I venture

venture to repeat, that, in theological language, ſanctification implies juſtification, or, in plain terms, that, as grace is confeſſedly given in great plenitude in and by the Euchariſt, remiſſion of ſins muſt follow; becauſe grace would be incompatible with the retention of guilt, and the conſequent continuance of God's diſpleaſure.

SECTION XI.

The Doctrine of Remiſſion of Sins, in and by the Euchariſt, not an Encouragement to Vice, but an Incitement to Virtue.

IT has been apprehended, with ſome appearance of reaſon, that the doctrine of repeated remiſſion of ſins by a repeated participation of the Euchariſt may be favourable to perſeverance in vice. It certainly would be ſo, if it taught men, that by merely remembering an hiſtorical event, or merely performing a formal rite, an act of *implicit* obedience, they could be cleared from all paſt guilt, however enormous, and delivered from all dread of puniſhment, however well deſerved.

But no ſuch doctrine is maintained by any Chriſtian ſociety, nor by any individual, whoſe mind is in the leaſt degree improved

by reading, by hearing, and by due reflection.

The Sacrament is no Sacrament to thoſe who receive it without repentance, and a firm purpoſe to lead a new life; a life of holineſs which, together with piety, includes all moral virtue. No man, though he may eat the bread and drink the wine, can receive the Sacrament, properly ſpeaking, while he has a ſecret intention to run into the ſame ſins which he profeſſes to relinquiſh with abhorrence; declaring, in the ſolemn words of the Communion Service, "That he earneſtly repents of his paſt offences, is heartily ſorry for them; that the remembrance of them is grievous unto him, and the burden intolerable."

The diſpoſition of the worthy receiver is ſo much improved by a participation in this awful rite, that it is impoſſible he ſhould leave the Altar Table with a deſign to relapſe into ſin, under the encouragement of repeated remiſſion. He cannot but conſider ſuch conduct as diabolical, and calculated to provoke moſt juſtly the wrath and indignation of that God whom he has juſt endeavoured to propitiate. An intention to repeat his ſins, and a worthy reception of the Sacrament, are incompatible.

He may, indeed, fall into ſin after communion, from the violence of temptation; from

from inadvertency, and from the frailty of human nature; but he cannot conſiſtently with the hypotheſis on which I argue, (that he received *worthily*,) he cannot, I ſay, ſin purpoſely and preſumptuouſly, "that grace may abound." If he ſhould plunge into his former ſins, or any new ones, tempted with the proſpect of abſolution, whenever he chooſes to receive the Sacrament, his conduct is a proof that he was not a worthy receiver, and that he had no juſt ideas of the important rite; and it is alſo certain, that he will be diſappointed in his wicked purpoſe. Former ſins were not remitted to *him*, though they might have been to every other Communicant who, at the ſame time, knelt with him at the Altar. His ſins were retained; and in his heart he muſt know it; for he muſt know his own hypocriſy and unworthineſs.

Common ſenſe decides the point, that no remiſſion is granted to the unworthy receiver, who is, in fact, no receiver at all; and an unworthy receiver he muſt ever be, who comes to the Sacrament with a deſign to be pardoned what is paſt, that he may begin the ſame evil courſe with freſh alacrity.—"All men," ſays the judicious Hooker, "receive not the grace of God who receive the Sacrament of his grace. A blind man cannot receive light when ſurrounded with it."

The truth is, that men wicked enough to entertain ſuch a notion never come to the Sacrament at all, unleſs from hypocriſy. Such men do not, and cannot believe, that remiſſion of ſins is annexed to it. They deride the idea. They commonly think not of any thing ſo ſerious and ſacred as the Sacrament, except to degrade and ridicule it. If they did think of it, and really believed that they could obtain remiſſion of ſins by it, I have no doubt but that, in time, they would be completely reformed, and their ſins would be forgiven them. They would be favoured by the grace of God; after which it is impoſſible that they could ever conſider the Sacrament as a rite which was to eaſe them of the old burden of their ſins, in order that they might have ſtrength and ſpirits to load themſelves once more with a new one.

Repeated forgiveneſs upon repeated repentance, ſolemnly atteſted by an act the moſt binding that can poſſibly be deviſed, is perfectly conſiſtent with the character of an all-merciful Deity, and not at all injurious to virtue, if the repentance be ſincere; and if it be not, it is no repentance, and will not be indulged with pardon.

Repeated forgiveneſs upon repeated repentance appears to me ſo far from favouring vice, as to be a powerful incitement to virtue.

Does

Does not the proſpect of forgiveneſs on repentance naturally ſtimulate the mind to make an effort for the recovery of the peace of innocence, and the credit of virtue, by examining itſelf carefully, and uſing effectually the means of grace? Would not wicked men be apt to go on in their wickedneſs, ſtifling their conſciences, drowning all thought, and adding to their enormities, if they ſaw no hope of pardon, but thought they could not be in a worſe condition, though already ſinking, they ſhould plunge ſtill deeper into the gulph of perdition.

Nothing, I think, can contribute more to making repentance ſincere in the man who purpoſes to communicate, than a full perſuaſion that, if his repentance is not ſincere, the Euchariſt, inſtead of conveying remiſſion of ſins, will aggravate all that is paſt, add to it the horrid crime of being "guilty of the body and blood of Jeſus Chriſt;" and thus increaſe the danger and the ſeverity of future condemnation.

After ſuch ſolemn acts, a man of the leaſt feeling and reflection, inſtead of growing careleſs, in conſequence of the remiſſion of his paſt ſins, will be particularly attentive to his conduct, leſt, on a relapſe, he ſhould not have grace to repent; and leſt he ſhould be cut off by death, before he can again become a worthy receiver. He will

be watchful of his conduct, and take care not to deviate from the paths of virtue, a return to which he found attended with difficulty, requiring very painful efforts, and much ſelf-denying reſolution. He muſt know, that a formal participation of the Sacrament is, in fact, no participation; and that to be a true penitent, eſpecially after preſumptuous ſins, requires a change of mind which no rite, hypocritically performed, can produce.

An abſolution is indeed pronounced at the Sacramental Table, in the hearing of all Communicants, whether worthy or unworthy; but this and all other abſolutions in the Liturgy are, in their nature, conditional. If there be no ſincerity of faith and repentance in thoſe who are thus abſolved, there is no efficacy in the abſolution. Forgiveneſs is only given to repentance.

But a man of an honeſt and good heart, who has received the Sacrament worthily, riſes, like one who has had a burden taken from his ſhoulders, purſues his journey, in the path of virtue, with freſh cheerfulneſs and vigour, and, remembering how painful the burden was, determines never to be encumbered with the like again; and the grace which he has received ſtrengthens and refreſhes his ſoul, ſo as to enable him, for the moſt part, to keep his reſolution.

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The privileges of the Sacrament are to be enjoyed only ſo long as they are not forfeited by ſubſequent tranſgreſſion.—"Circumciſion verily profiteth," ſays the Apoſtle, "if thou keep the law, but if thou be a breaker of the law, thy circumciſion is made uncircumciſion." The benefit of the ſacrifice itſelf on the croſs was to be enjoyed only on the ſame condition. "Yet now hath he reconciled you, in the body of his fleſh, through death, to preſent you holy and unblameable in his ſight, IF YE CONTINUE in the faith, and be not moved away from the hope of the Goſpel *."

"And, therefore it is," ſays Biſhop Cleaver, "that, in perfect conſonance to the whole Goſpel diſpenſation, our church, in her Communion Service, hath taught us to pray that God for Chriſt's ſake will forgive us *all that is paſt*, and that *we may ever hereafter ſerve and pleaſe him in newneſs of life*; without which amendment, this pardon will be withdrawn, and leave the ſinner in the ſtate of his prior guilt, with the aggravation of having abuſed additional means of grace; and, therefore, with an increaſe of condemnation.

"Now, from this repreſentation of the matter, which has nothing in it of ſubtlety; no conſequence can be drawn to the en-

* 1 Coloſſ. v. 22, 23.

couragement of vice; whilſt it affords a ſolid and ſubſtantial comfort to the penitent. On the contrary, the doctrine is as wholeſome as it is obvious: it renders habits of virtue neceſſary to all, whilſt it ſupplies a mighty incitement to the ſinner, "by purging his conſcience from dead works, to ſerve the living God;" and, by removing the weight of his preſent guilt, enables him cheerfully to "run the race that is ſet before him," and with confidence, to aim at "the prize of his high calling."

"But in the preſent eagerneſs to depreciate the uſe and efficacy of this rite, it is probable we ſhall be ſtill aſked, of what need at all is a rite, the conditions of which, faith and repentance, are, in a general view, conſidered as of themſelves effectual to procure ſalvation? Which queſtion I ſhall anſwer by applying it to the other Sacraments; what need is there of baptiſm? yet the injunction is, "repent and be baptized." One ſtep farther: what need of any external means? Yet the Divine Wiſdom hath found them expedient in every religious diſpenſation. If the queſtion could be aſked by any ſober inquirer, I ſhould reply reſpecting both theſe Sacraments, that they are neceſſary external means:

"Firſt, to be the inſtituted *expreſſions* before God of our faith and repentance.

"Secondly, to be each as an offering of ourſelves,

ourſelves, of our ſouls and bodies, *a pledge to him* of our future obedience.

" Thirdly, to be pledges *to us* of God's acceptance.

" Fourthly, as ſolemn profeſſions of our agreement in Chriſt; without which there can be no Church Communion.

" Fifthly, to *remind* us conſtantly, that all our hopes of pardon and acceptance reſt upon the SACRIFICE OF CHRIST'S DEATH."

" And would it not be reaſonable to expect, that the religious uſe of rites of ſuch importance, by their practical influence, might be, by Divine appointment, the means of deriving upon us the bleſſings of pardon and ſanctification, in a degree beyond that annexed to the performance of any poſitive or moral duty whatever; even if we had not authority from Scripture for this concluſion?"

SECTION XII.

The Clauſe in the Lord's Prayer, " Give us this Day our daily Bread," has a Reference to the Euchariſt; and the Clauſe, " Forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us," a ſimilar Reference; both together include the two great Benefits annexed to the Sacrament, GRACE, AND THE REMISSION OF SINS.

THE depreciators of the Euchariſt have maintained that the prayers, hymns, and

thankſgivings contained in our Communion Service have no real connection with the Sacrament; which, according to them, conſiſts merely of eating the bread, and drinking the wine, in commemoration of our Lord's death and paſſion. But I hope to make it appear, that our Lord himſelf appointed a prayer which, though it might be properly uſed on other occaſions, was particularly intended by him for the celebration of the Lord's Supper. If I can prove this point, I think I ſhall alſo prove, that our Saviour himſelf has evidently ſhewn the nature of the benefits which are annexed to the Sacrament of the Lord's Supper.

The Greek epithet * to *Bread* in the Lord's Prayer, tranſlated "daily," is a word peculiar to the Evangeliſts; and never found, as Origen obſerves, either in Greek authors, or in colloquial language. The meaning of it is not yet fixed to the entire ſatisfaction of men who are beſt able to judge of points like theſe; but, whatever may be its meaning, it moſt undoubtedly does not ſignify "daily." An old tranſlator, not knowing how to render it, inſerted at a venture the epithet, daily; and ſubſequent tranſlators, equally ignorant, continued to uſe the ſame word, under the ſanction of the firſt miſtake: our Bible and Liturgy retained the error,

* Επιουσιος.

for

for the ſame reaſon, and the prayer is repeated by millions in a ſenſe, perhaps, never intended by the Divine Author.

Some of the antients, and particularly Jerom, tranſlated the epithet, "ſuperſubſtantial *, and ſupereſſential," inſtead of "daily," and it ſtands to this day ſo tranſlated, in the Vulgate Bible.

Jerom, commenting on the eleventh verſe of the ſixth chapter of St. Matthew, in which is contained the petition for bread, ſays, "I have conſulted the Hebrew, and wherever the Septuagint have uſed περιουσιος I find מגלה, which Symmachus has rendered εξαιρετον, that is, ſelect, or ſingularly excellent; therefore, wherever we pray God to give us this ſingular and excellent bread, (he ſeems to think περιουσιος ſynonymous with επιουσιος,) which we do when we pray for *Artos Epiouſios*, (tranſlated daily bread,) we pray for that Bread which he declares himſelf to be, when he ſays in St. John, "I AM THE LIVING BREAD, WHICH CAME DOWN FROM HEAVEN."

Athanaſius ſays, in his Treatiſe on the Incarnation, the Holy Ghoſt elſewhere calls it the Heavenly Bread, ſaying, "Give us this day our daily Bread (*Epiouſion*); for he

* Qui ſuper omnes ſubſtantias eſt et univerſas ſuperat creaturas. MARTINII Lexicon.

has taught us in this prayer to aſk in the preſent life for the *Epiouſion* Bread; that is, for the *future* Bread, the *Bread* of *Heaven*, the firſt-fruits or foretaſte of which we have in the preſent life, by partaking of the fleſh of our Lord.

Biſhop Pearce, remarking on theſe paſſages, ſays, "This ſenſe given to the word *Epiouſios* by Athanaſius and Jerom ſeems to be the more probable, becauſe no other part of this prayer has any relation to a *bodily* want; and this ſenſe of the word comes moſt naturally after the other petitions."

Ambroſius, in the fifth Book of his Treatiſe on Sacrifices, ſays, "The Bread ſpoken of in the Lord's Prayer is the *ſuperſubſtantial* Bread; not that bread which paſſes into the body, but the Bread of Eternal Life, which ſupports the exiſtence of our ſouls, and is therefore called in the Greek, EPIOUSIOS. In another Treatiſe, (that on Faith *,) he ſays, it is called Epiouſios, or *ſuperſubſtantial*, becauſe it ſupplies an emanation of divine influence on our ſouls and bodies.

Damaſcenus ſays †, that the body of Chriſt, which is received in the Sacrament, enters (εις την Ουσιαν,) into the very nature and eſſence of our ſouls. It is therefore *Epiouſios*.

* Ambroſ. de Fide, lib. 37.

† In Epiſtola ad Zachariam Epiſcopum.

Cyril

Cyril of Alexandria ſays, "that by (*Artos Epiouſios*) "daily bread," is to be underſtood CHRIST, the Spiritual Bread; becauſe we are commanded to pray for nothing carnal, but for every thing divine and ſpiritual.

Germanus ſays, as quoted by Suicerus, "The Bread, called in the Lord's Prayer *Epiouſios*, is Chriſt, (Ο ΩΝ ΚΑΙ ΠΡΟΩΝ ΚΑΙ ΜΕΝΩΝ ΕΙΣ ΑΙΩΝΑΣ,) who is exiſtence itſelf; who exiſted before the world, and will exiſt for ever. Theophylact ſays, "(ΤΟ ΣΩΜΑ ΤΟΥ ΧΡΙΣΤΟΥ ΑΡΤΟΣ ΕΣΤΙΝ ΕΠΙΟΥΣΙΟΣ.) The body of Chriſt is the *Artos Epiouſios*, the daily Bread in the Lord's Prayer."

Cyprian ſays, "We call it OUR bread in this prayer, becauſe Chriſt, as we *Chriſtians* appertain to *his* body, is *our* Bread. We pray that this Bread may be given us every day, that we who are in Chriſt, and receive the *Euchariſt every day*, as the food neceſſary to our health, may not be compelled by ſin to abſtain from communicating, and thus be ſeparated from the body of Chriſt;" and again, "We pray that *our* Bread may be daily given us; that is, that Chriſt may be daily given us." St. Cyprian alſo ſays, "There are ſeveral great *Sacraments* (myſteries) in the Lord's Prayer;" evidently intimating, that it was not to be underſtood in its literal ſenſe throughout, but had a ſublime

lime ſignification in thoſe parts which appear to be moſt familiar.

Tertullian ſays, "Though we pray, ſaying, "Give us this day our daily bread," yet this ought to be ſpiritually underſtood; becauſe Chriſt is *our* Bread. By aſking daily bread, we aſk for continuance in Chriſt, and never (no not for a day) to be ſeparated from his myſtical body."

Auguſtin, in his Letters to Proba, ſays much the ſame things; and they all found their opinion on our Saviour's denominating himſelf Bread, in the ſixth chapter of St. John; ſo that if bread in that chapter has a reference to the Euchariſt, bread, in this prayer, may have the ſame reference.

Many of the antients ſeem to think that in repeating the fourth clauſe in the Lord's Prayer, an emphaſis ſhould be laid on the word *our*. It ſignified, as they intimate, our particular bread, as *Chriſtians*, in diſtinction from common bread; *our* bread, "ours," as belonging to the myſtical body of Chriſt, and fed by an emanation of his Spirit from Heaven, as the Children of Iſrael were nouriſhed by manna.

I ſhall beg leave to tranſlate this part of the petition thus: Give us this day the Bread of Life; or, Give us this day the Bread neceſſary to our ſpiritual exiſtence. I need not explain to the learned my reaſons for interpreting

terpreting (επιουσιον) the epithet applied to Bread in the Greek, the Bread of Life, or the Bread neceſſary to ſpiritual exiſtence; for I believe every candid ſcholar will allow, from the etymology of the word, that it admits of that more eaſily and properly than of any other interpretation.

But why do I add the epithet ſpiritual? This certainly remains to be accounted for. I have no objection to transferring the epithet to the word Bread, and then the paſſage will run: Give us this day our ſpiritual Bread; but, in its preſent ſituation, it conveys the meaning completely. I have only to juſtify, if I can, ſuch a conſtruction.

Our Saviour frequently uſes the word Bread in a figurative ſenſe, for ſpiritual ſuſtenance. "I AM THE BREAD OF LIFE. The Bread that I will give is my fleſh; except ye eat of this fleſh, ye have no life in you;" that is, no OUSIA, no ſpiritual exiſtence. Therefore this bread is neceſſary (*epi ouſian*) to your ſpiritual exiſtence, to the life of your immaterial part.

In general therefore, it may be obſerved, that the bread prayed for in the Lord's Prayer is the bread which Chriſt ſpeaks of, when he ſays, "I am the Bread of Life;" and ſignifies that divine influence on the ſoul of man, which feeds and ſuſtains the Chriſtian life.

In

In particular, it refers to that bread which was afterwards to be eaten till our Lord's ſecond coming, by the faithful at the Euchariſtical Feaſt; and which was to conſtitute the food or aliment of the ſoul in the Sacrament of the Lord's Supper.

Our Saviour, I have no doubt, appointed this prayer with a particular view to the celebration of the Euchariſt, which he ſoon after inſtituted; and Chriſtians, guided by tradition from the Apoſtles, in the earlieſt times of Chriſtianity, applied the Lord's Prayer, *almoſt* EXCLUSIVELY, to the Sacrament of the Lord's Supper, which was then received every day.

The Lord's Prayer was, at that time, called the Prayer of the Faithful, (ΕΥΧΗ ΤΩΝ ΠΙΣΤΩΝ,) and by the epithet faithful was underſtood thoſe who had received baptiſm, in contradiſtinction to the catechumens, who were only in a ſtate of inſtruction preparatory to it. After the common prayers, and juſt before the celebration of the Sacrament, the Deacon proclaimed aloud in the church, "Depart hence, all thoſe who are only catechumens, or in a ſtate of preparatory inſtruction; but all who come under the title of (ΟΙ ΠΙΣΤΟΙ) the faithful, are to remain; and let us pray to the Lord in peace." Thoſe alone that were thus admitted to the Euchariſt were allowed to ſay the

the Lord's Prayer, becauſe *they only* could with propriety pray, in the fourth clauſe, for (*Artos Epiouſios*) the Bread of Life *. The prayer was denominated from this circumſtance the Prayer of the Faithful. It was confined to their uſe, and was daily repeated immediately after the conſecration of the elements, by all who were aſſembled to communicate.

It is wonderful that the word bread, in the Lord's Prayer, has been ſo generally underſtood to ſignify *common* food. It would be quite as reaſonable to underſtand the next, or fifth clauſe, of *debts* literally, as meaning debts of money, (æs alienum), as the fourth clauſe, of bread, (victus,) food or victuals. But all ſeem to have agreed in rendering (οφειλημαλα) debts, in the Greek, treſpaſſes and ſins; debts to God and not to man. St. Luke indeed *explains* St. Matthew's *debts* by αμαρλιας, ſins; but he retains the original idea of debts by retaining in the next part of the ſentence (οφειλονλι) as we forgive our debtor; and even the word

* Non poterant Dominicam Orationem recitare (catechumeni) quia verba petitionis quartæ τον αρτον ημων επιουσιον δος ημιν σημερον ab OMNIBUS POENE DE EUCHARISTIA explicabantur; cujus myſterii, cum nondum potuerint eſſe participes αμυηλοι, fruſtra hanc petitionem recitaſſent.

Vide Albaſpinœi, lib. i. obſ. 19. et Suiceri Lex. in voc. *Euche*.

αμαρλιας,

αμαρτιας, ſins, is οφειληματα, debts, in the Cambridge manuſcript, according to the very learned Dr. Mill.

Perhaps nobody will object to the opinion that bread in the Goſpel ſtands for the Word of God, the Grace of God, and the doctrines and precepts of our Saviour. But many will be ready to ſay, that as the Sacrament was not inſtituted when the Lord's Prayer was preſcribed, nothing contained in it can have a reference to a ſubſequent inſtitution.

That this obvious objection is deſtitute of force, may be proved by what has already been ſaid in applying the paſſages of the ſixth chapter of St. John to the Euchariſt, which was not inſtituted till a year or two after they were uttered. Our Lord, whoſe prophetic mind looked forward into futurity with more eaſe than we can recall the ſcenes and events that are paſt, could have no difficulty in adapting the words of the prayer to the future purpoſes of a moſt important, though not yet eſtabliſhed, ſolemnity: a rite, which was to perpetuate the memory of his death and paſſion, and to be the means of conveying their benefits in all ages to his faithful and penitent followers. It may be ſaid that his diſciples could not completely underſtand the words previous to the inſtitution: but his diſciples, it is acknowledged, *frequently* did not underſtand him,

him, neither did he intend that they always ſhould, till after his aſcenſion. His diſciples had not the gift of prophecy, nor could they underſtand him, where he ſays, "The Son of Man ſhall be delivered unto the Gentiles, and they ſhall ſcourge him, and put him to death, and the third day he ſhall riſe again. They underſtood none of theſe things, and this ſaying was hid from them; neither knew they the things which were ſpoken."

But will any be abſurd enough to ſay that Chriſt could not, in theſe words, allude to his reſurrection, becauſe they were ſpoken before his reſurrection?

Again he ſays: "What and if ye ſhall ſee the Son of Man aſcend up whither he was before?" Will any man ſay he could not refer to his aſcenſion, becauſe he had not yet aſcended?

Is it then abſurd to ſuppoſe, in ſeveral paſſages, where he mentions the bread which was to give life, ſpiritual life, that he intimates to his diſciples the Euchariſtical inſtitution, which was not then inſtituted; but which he intended afterwards to ordain?

To the underſtanding the bread mentioned in the Lord's Prayer, as referring to the Sacrament, there can be no objection from the circumſtance of the inſtitution of the Sacrament having been poſterior to the preſcription

ſcription of the prayer. Our Saviour, it appears, alluded to ſeveral other things, in the ſame way, before they happened, and before they were or could be underſtood by his diſcipes; who were the more ſtruck, when, in due time, they were fully diſcloſed by the event.

"Theſe things *underſtood* not his diſciples at firſt; but when Jeſus was glorified, then remembered they that theſe things were written of him *."

The other petitions of this prayer are of a ſpiritual and ſublime nature. The harmony of the whole, if I may ſo expreſs it, requires that this for BREAD ſhould alſo be ſpiritual and ſublime. It is a very ſudden tranſition from praying that God's "kingdom may come, and his will be done on earth as it is in heaven," immediately to ſupplicate for daily bread, for the meat that periſheth; eſpecially as our Saviour ſays, "Labour not for the meat that periſheth, but for that which endureth unto everlaſting life. Take no thought for your life, what ye ſhall eat and what ye ſhall drink; the life is more than meat. Therefore take no thought, ſaying, what ſhall we eat, for your Heavenly Father knoweth that ye have need of theſe things;

* John, xii. 16.

but

but ſeek ye firſt *the kingdom of God*, and his righteouſneſs, and all theſe things ſhall be added to you *."

In conformity to both Scripture and reaſon, I would alter the tranſlation of the fourth petition in the Lord's Prayer, and read, inſtead of "Give us this day our daily bread;"—"Give us this day the BREAD OF LIFE, "the Bread neceſſary to our ſpiritual exiſtence; that is, vouchſafe unto us nouriſhment to our ſouls, the influence of the Holy Spirit; without which, though our animal part may vegetate, we are aſſured by thy Son our Saviour, there is no life in us; none of that life which aſſimilates us to the divine, and which, through thy mercy will conduct us to life eternal. Therefore we beſeech thee to feed us with ſuch food this day, and every day; but more particularly when we come to thy Table, and take the *material* bread in remembrance that Chriſt died for us, and feed on it in our hearts by faith with thankſgiving.

It appears to me, that this mode of interpretation adds greatly to the ſublimity and ſignificancy of the Lord's Prayer; and at the ſame time gives us reaſon to expect the Bread of Life in the inſtituted rite of the Euchariſt; which has been called by divines of the firſt character, as I have before ob-

* Matt. vi. 33. Luke, xii. 31.

ſerved,

ſerved, the Sacrament of Nutrition. The clauſe means then, in its true ſenſe as follows, "Oh! leave us not deſtitute of the Bread that comes down from Heaven, without which whoſoever liveth is dead before thee."

With reſpect to the next clauſe in this moſt intereſting prayer: "*And* forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us," I know not that divines have conſidered it as *particularly* referring to the other great benefit annexed to the Holy Communion, the remiſſion of ſins; but as it appears, from what has been already advanced in this Section, that the fourth clauſe, and indeed the whole of the prayer was, with great appearance of reaſon, appropriated to the Sacrament; I have no heſitation in ſaying, that this clauſe muſt have a *particular* reference to *remiſſion of ſins*, as annexed to the worthy reception of the Euchariſtical elements. It is placed next to the petition for the Bread of Life, or Grace; and the *juxta-poſition* and connection by a *copulative conjunction*, induce me to think that our Saviour meant to combine, in theſe two clauſes, the two great benefits of the Sacrament, GRACE AND PARDON. This interpretation of both clauſes appears to me to diſplay a connection, a harmony, a beauty, and an importance in the prayer, adequate to the dignity of its Author.

SECTION XIII.

Farther Conſiderations on referring the Petition for Bread, in the Lord's Prayer, to the Bread of Life, ſpoken of in St. John's Sixth Chapter,—that is, to the Bread of the Euchariſt, or to Divine Influence.

IN their journey through the Wilderneſs, during forty years, the Jews had been fed from Heaven with MANNA: it was perfectly natural, therefore, that a people, on whom ſo miraculous a ſupply muſt have made a deep and indelible impreſſion, ſhould give the name of Bread from Heaven to all influence and aſſiſtance which they believed divine. It is no wonder that our Saviour, addreſſing a people whoſe minds were ſo ſtrongly impreſſed with the idea of heavenly food, ſhould call the celeſtial favours, which he had to beſtow on them, by the name of Bread; a figure which, from its familiarity to their minds, almoſt ceaſed to be figurative. No wonder he taught them to pray for ſpiritual or heavenly ſuccours, under the name of Bread, that MANNA which their forefathers received from Heaven, at once nouriſhing their bodies and confirming their faith. He condeſcended to aſſume the very name himſelf, and to ſay, "*I am the Bread*

of

of Life." To the minds of the Jews there could be nothing harſh in this metaphor: it was their perverſeneſs only which led them to underſtand the term in the groſs and literal ſenſe. They could not, without peculiar perverſeneſs or ſtupidity, miſunderſtand it in the prayer of our Lord; becauſe it was accompanied with an epithet (rendered from the Hebrew *Epiouſios*) which at once ſhewed that it was to be conſidered as the food neceſſary to ſpiritual exiſtence: OUSIA, whence the epithet is derived, being not the proper word for the life of the body, but the life of the ſoul.

And this leads me to a farther conſideration of the epithet *Epiouſios*, which I tranſlate, "neceſſary for ſpiritual eſſence." The word *ouſia*, from which it derives its meaning, ſignifies, BEING, ESSENCE; not temporary life, like that of the body, but pure indiſſoluble eſſence; the eſſence of the ſoul, and of the Deity, who was accordingly called by the word, from which *ouſia* is immediately derived, O ΩN—I AM; that is, PURE ESSENCE, not ſubject to mortality, but exiſting from everlaſting to everlaſting.

The ARTOS EPIOUSIOS, in the Lord's Prayer, means a participation of this Bread of Life, this Divine Eſſence. According to Anaſtaſius and Cyrillus, ΟΥΣΙΑ εστι πραγμα αυθυπαρκτον, μη δεομενον ετερου προς την εαυτου συστασιν.

συστασιν. OUSIA, *Eſſence, is that which exiſts from itſelf, unindebted to any other for its ſubſiſtence. It is* TO ON, PURE BEING.

But ſuppoſing for a moment, which I cannot however believe, that *Epiouſios* is derived from εωιων, it will then ſignify *future*, that Bread which we are hereafter to taſte in Heaven. There ſeems to be an antitheſis between σημερον and εωιουσιον, which is the only thing in my mind that leads to this interpretation. It may then be tranſlated thus: "Give us *this day* a foretaſte of that Bread which is reſerved for us in a future." Allowing this to be the true tranſlation, as ſome learned men have thought, the ſenſe will ſtill be equally favourable to my interpretation of ſpiritual Bread, or divine Grace: "Give us now on earth that ſpiritual Bread which in Heaven is to be the food of our ſouls hereafter." It can ſcarcely be underſtood of to-morrow's bread, as ſome have interpreted it;—for it ſeems ſtrange to ſay, give us this day the bread of to-morrow. And, beſides, our Saviour has expreſsly ſaid, "Take no thought for the morrow, neither what ye ſhall EAT, nor what ye ſhall drink; for your Heavenly Father knoweth ye have need of all theſe things;" and (as muſt be intended) will mercifully ſupply them without your importunate ſolicitude.

If *Epiouſios* were properly tranſlated *daily*, in St. Luke, where the prayer is differently

worded, the clauſe would run thus: "Give us daily our daily bread," which would be tautology; but "Give us from day to day that heavenly bread, which is neceſſary to ſuſtain the ſpiritual life beſtowed as the peculiar privilege of his religion," is a petition which elevates the mind with ſublime devotion; and of a piece with the whole form of ſupplication.

This ſpiritual food, there is no doubt, is every day given to them who aſk it with faith, and true penitence. "If ye," ſays our Saviour, "being evil, know how to give good gifts unto your children, how much more ſhall your Heavenly Father give the Holy Spirit to them that aſk him." And he himſelf has taught us to *aſk* our Father, our *Heavenly* Father, for the Holy Spirit in the form preſcribed, under the figurative appellation of Bread. But it is probable that larger portions of grace are beſtowed, in a rite of his own inſtitution, when worthily performed, than by prayer alone.

He has inſtituted and ordained a holy myſtery as a pledge of his love; in which, while we receive the created food and refreſhment, bread and wine, according to his inſtitution, in remembrance of his death and paſſion, we become partakers of his moſt bleſſed body and blood, that is, his Divine nature, emanating into our very ſouls, by the Holy Spirit, and feeding them, as

they

they may require, from time to time, new ſtrength and refreſhment. We there receive the *artos Epiouſios*, the Bread of Life.

The Oriental people, it is well known, expreſſed their religious ideas by ſtrong figures, originally borrowed, perhaps, from hieroglyphics. The words bread, body, fleſh, and blood, uſed for ſpiritual ſuſtenance, or improvement of the ſoul in divine virtue, did not ſound uncouth to them, becauſe they were uſed to ſimilar modes of expreſſion, not only in their ſacrifices, but in the general ſtyle of Oriental poetry. Happy they who are not offended with theſe or any other difficulties which, previous to due examination, may appear to attend the divine doctrines of our Redeemer; but which vaniſh, on conſideration of ancient times, places, manners, and inſtitutions. Happy they, who, with pious ſimplicity, aſk and receive, whether in the common communications of grace, or the more particular ones at the Euchariſt, "abundance of the Bread of Life, and the meat that periſheth not." They ſhall grow, with ſuch aliment, "unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt *."

* Epheſ. iv. 13.

SECTION XIV.

The Expreſſions of Body and Blood, as uſed by our Saviour, in the Inſtitution of this Ordinance, not harſh and uncouth Figures.

IF the Lord's Supper be a FEAST AFTER A SACRIFICE, as I think it is proved to be, the expreſſions of eating the body and drinking the blood of our Saviour, that is, of the VICTIM SACRIFICED, are not only ſignificant in a high degree, but elegant, and, in every reſpect, the moſt eligible that could have been uſed, becauſe the moſt proper.

Whatever figure conveys the true idea of the ſpeaker, in the livelieſt manner poſſible, ſo as to paint an IMAGE on the hearer's mind, and to effect what Quintilian calls an ENARGEIA, is an elegance. This beautiful figure of rhetoric renders what is addreſſed to the ears an object of mental viſion. It repreſents things ſo much to the life, that they ſeem to be going on before the eyes, and not merely deſcribed by language. It forms a vivid picture on the *retina* of the mind, if I may uſe the expreſſion; and not only delineates the object more clearly, but cauſes it to be more eaſily remembered. Things ſenſible are often not only the beſt but the only means of explaining, in a lively manner, things intellectual.

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It is one of the moſt admired kinds of the ENARGEIA not to deſcribe a thing fully and circumſtantially, but to ſelect one or two of the moſt ſtriking parts, which at once give the reader or hearer a ſtrong and *clear impreſſion* of the whole. Brevity adds to vivacity; one of the chief beauties of all eloquence.

"Take, eat, this is my body.—This is my blood; drink ye all of it."

Though theſe words have, in modern times, ſounded ſtrangely in the ears of ſome, yet they were perfectly intelligible to thoſe who heard them, and conveyed the ſpeaker's mind with ſingular force. Thoſe who heard them expreſſed no ſurpriſe at them. They knew that they referred to a feaſt after a ſacrifice; and this was an emphatic mode of ordering it to conſiſt of the elements of bread and wine, in the place of the VICTIM, which, in this caſe, could not for a moment be ſuppoſed, in a literal ſenſe, to conſtitute the holy repaſt. The idea of cannibaliſm would have been ſhocking to the feelings of humanity, and cannot, even now, be contemplated but with abhorrence. Thoſe who were preſent ſaw real bread and real wine in the Inſtitutor's hand; they took them without ſurpriſe, when told that they were his body and his blood; becauſe they knew he meant to eſtabliſh a ſacrificial feaſt

in analogy to their paſſover; in which the paſchal lamb was actually eaten by thoſe who were to receive the benefits of the ſacrifice.

I will, with due humility, attempt to explain the terms to modern apprehenſions in a liberal paraphraſe.

" You and your forefathers, as well as the Gentile world, have been for ages ſacrificing animals, as your moſt ſolemn act of devotion, with a view of partaking of benefits from the propitiated Deity, by ſharing in the ſacrificial feaſt, which the victim ſupplied; all theſe ſacrifices were types and adumbrations of the GRAND SACRIFICE to be offered up for all mankind, to-morrow, by the oblation of myſelf on the croſs.

" In this inſtance, for obvious reaſons, I celebrate the ſacrificial feaſt with you *before* the ſacrifice. I celebrate it with you in perſon, in order to give you my example and my command, in what manner you, and all that follow me, are to celebrate it after my death on the croſs; after my oblation of myſelf, when all ſacrifices ſhall ceaſe, and nothing ſhall remain but the *feaſt on the ſacrifice*, in which all who partake worthily ſhall be partakers of the benefits of the ſacrifice once made for you and for all.

" But in this feaſt which I now inſtitute, there can be no real *blood*, no *real fleſh*, as was the caſe when you partook of the

ſlaughtered animal in the former typical ſacrifices; for the victim, in the preſent caſe, is not one of the animals, but myſelf, whoſe body will ſhortly aſcend to Heaven, and become glorified.

"I therefore ordain a feaſt, emblematical of my body and blood. I appoint the two great ſupplies of ſtrength and nouriſhment, bread and wine, to ſtand in the place of the ſacrificed victim; but they, duly received, ſhall produce the ſame benefits to you as you would have expected in your former ſacrifices, when you actually fed on a real lamb, the offered victim; and I call them, becauſe in VIRTUE they are the ſame, my body and my blood. Do not ſuppoſe a moment, that this is not to all intents and purpoſes a ſacrificial feaſt on the ſacrifice of myſelf; but take this bread, for given thus, it is, and ſhall be, in *effect*, my body; drink this wine, and it ſhall prove to you, in its myſterious benefits, the real blood of the victim, that is, of myſelf, to be offered up to-morrow, on the croſs as on an altar. The bread and wine are ſtill but created things, emblems only and ſymbols, yet by my ordinance, they ſhall conſtitute, till my ſecond coming, the feaſt on this laſt great ſacrifice, and convey the benefits of it to all faithful and penitent partakers."

Thus underſtood, there appears the greateſt

propriety in the words, "Ye ſhall eat my body and drink my blood." No mode of expreſſion could have been ſo forcible, none ſo immediately adapted to point out their reference to an actual ſacrifice. If he had ſaid, you ſhall eat bread and drink wine after I am departed, in remembrance of your Friend and Benefactor, the duty indeed had been indiſpenſable, and would have formed a pleaſing exerciſe of gratitude. But we might have done the ſame for any friend and benefactor, with no other benefit than the conſciouſneſs of grateful behaviour, and the pleaſure of dwelling on the goodneſs of the departed. But by the words body and blood, we have the idea of a SACRIFICE for ſinners; of the Supreme Being propitiated; of atonement made; and all the benefits of Chriſt's precious blood ſhedding, emphatically pointed out, "to our great and endleſs comfort."

To a people among whom ſacrifices were familiar, the terms of eating the body of the victim, could not be repellent. The Jews, indeed, abſtained from blood; but the inſtitution of the Euchariſt was not to be confined to the Jews, but extended to all people who ſhould call on the name of Jeſus.

SECTION XV.

Of the true Knowledge of Chriſt attained in worthily receiving the Sacrament, by the unlearned and well-diſpoſed Chriſtian.

THERE were two trees in Paradiſe, the tree of knowledge and the tree of life; and if there were two ſuch trees in the preſent age, many of the ſons of Adam, like himſelf, would be moſt anxiouſly engaged in ſhaking the boughs of the tree of knowledge, while, thus occupied, they would wholly neglect the tree of life.

It is, indeed, a great misfortune that many teachers are trained to the profeſſion of divinity, not ſo much by an early ſtudy of the Scriptures, or by devotional exerciſes; not ſo much by the Evangeliſts and Apoſtles, as by the Rule of Three and Practice, by Euclid's Elements and Maclaurin's Algebra, by mathematics and metaphyſics; as if religion, which alone they are to profeſs for life, were matter of ſcience, whereas it is matter of faith entirely; and ſcience, or certain knowledge, is different in its very nature from faith, which can exiſt only when ſcience, or certain knowledge, is unattainable.—Faith is no longer faith the moment it becomes ſcience.

It is to be attributed to the early intellectual habits of ſome among the ſtudents in theology who receive holy orders without having had time to attend cloſely to any thing but mathematics, that they are willing to aſſent to nothing but what is nearly demonſtrable, and explain away every thing myſterious or irreconcileable to their preconceived notions of truth and rectitude. This tendency might lead directly to Socinianiſm or Infidelity, were it not checked by a deſire not to be thrown out of the ſecular benefits annexed to an eſtabliſhed religion.

Mathematics, and all the recondite ſciences, are uſeful and honourable attainments; but they do not teach Jeſus Chriſt.

"It may be hazardous," ſays Biſhop Horne, "to aſſign the cauſes of error upon ſpeculation. It is well known that moſt of our enlightened reaſoners, who take the higheſt liberties with the faith of a Trinity in unity, have been bred in thoſe ſchools where the ſciences, which are converſant about *quantities*, claim a ſuperior, if not an excluſive excellence. In their place they are excellent, and give abſolute certainty; but in religion, being out of place, they muſt of courſe turn into vain deceit. Let us, therefore, moſt humbly wiſh it to be well conſidered by thoſe whom it may concern, that mathematicians, merely as ſuch, have,

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in religion, no pre-eminence above other men; that mathematical analogies are not transferable to morality, theology, politics, nor to any ſcience which is converſant only with the *qualities* of things."

Becauſe this topic is tender, and ſeldom fails to irritate a very irritable ſort of men, thoſe who pride themſelves on their high philoſophical and mathematical improvements, I muſt beg leave not to ſpeak in my own words on this occaſion, but in thoſe of an author whom the mathematical theologians cannot but honour:—the author of the Intellectual Syſtem.

"I wiſh," ſays Dr. Cudworth, "while we talk of light, and diſpute about truth, we could walk more as children of the light.

"There are many large volumes and diſcourſes written concerning Chriſt; thouſands of controverſies diſcuſſed; infinite PROBLEMS determined concerning his divinity, humanity, union of both together, and what not? So that our book-Chriſtians that have all their religion in writings and papers, think they are now completely furniſhed with all kinds of knowledge concerning Chriſt; and when they ſee all their leaves lying about them, they think they have a goodly ſtock of knowledge and truth; as if religion were nothing but a book-craft, a mere paper-ſkill.

"Many of the learned, if they can but *wrangle* and diſpute about Chriſt, imagine themſelves to be grown great proficients in the ſchool of Chriſt.

"The greateſt part of the world, whether learned or unlearned, think that there is no need of purging and purifying of their hearts for the right knowledge of Chriſt and his Goſpel; but though their lives be never ſo wicked, their hearts never ſo foul within, yet they may know Chriſt ſufficiently out of their treatiſes and diſcourſes, out of their mere ſyſtems and bodies of divinity,—which I deny not to be uſeful in a ſubordinate way; although our Saviour preſcribeth his diſciples another method to come to the right knowledge of divine truths, by doing of God's will:—"he that will do my Father's will (ſaith he) ſhall know of the doctrine whether it be of God." He is a true Chriſtian indeed, not he that is only book-taught, but he that is God-taught; "he that hath an unction from the Holy One, (as our Apoſtle calleth it) that teacheth him all things; he that hath the Spirit of Chriſt within him, that ſearcheth out the deep things of God: for as no man knoweth the things of a man ſave the ſpirit of man which is in him; even ſo the things of God knoweth no man, but the Spirit of God."

"Ink and paper can never make us Chriſtians;

tians; can never beget a new nature, a living principle in us: can never form Chriſt, or any true notion of ſpiritual things in our hearts. The Goſpel, that new law which Chriſt delivered to the world, is not merely a letter without us, but a quickening ſpirit within us. Cold theorems and maxims, dry and jejune diſputes, lean ſyllogiſtical reaſonings, could never yet of themſelves beget the leaſt glimpſe of true heavenly light, the leaſt ſap of ſaving knowledge in any heart. All this is but the groping of the poor dark ſpirit of man after truth, to find it out with his own endeavours, and feel it with his own cold and benumbed hands. Words and ſyllables, which are but dead things, cannot poſſibly convey the living notions of heavenly truths to us. The ſecret myſteries of a divine life; of a new nature; of Chriſt formed in our hearts, they cannot be written or ſpoken;—language and expreſſion cannot reach them;—neither can they ever be truly underſtood, except the ſoul itſelf be kindled from within, and awakened into the life of them. A painter that would draw a roſe, though he may flouriſh ſome likeneſs of it in figure and colour, yet he can never paint the ſcent and fragrancy; or, if he would draw a flame, he cannot put a conſtant heat into his colours; he cannot make his pencil drop a ſound, as the echo

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in the epigram mocks at him:—*ſi vis ſimilem pingere, pinge ſonum.* All the ſkill of cunning artizans and mechanicks cannot put a principle of life into a ſtatue of their own making. Neither are we able to incloſe in words and letters the life, ſoul, and eſſence of any ſpiritual truths, and, as it were, to incorporate it in them.

" Some philoſophers have determined that αρετη is not διδακτον: *virtue cannot be taught* by any certain rules or precepts. Men and books may propound ſome directions to us, that may ſet us in ſuch a way of life and practice, as in which we ſhall at laſt find it within ourſelves, and be experimentally acquainted with it; but they cannot teach it us like a mechanic art or trade. No ſurely, there is a ſpirit in man; and the inſpiration of the Almighty giveth this underſtanding. But we ſhall not meet with this ſpirit anywhere but in the way of obedience: the knowledge of Chriſt, and the keeping of his commandments, muſt always go together, and be mutual cauſes of one another."

Again he ſays: " The firſt Adam, as the Scripture tells us, brought in a real defilement, which, like a noiſome leproſy hath overſpread all mankind; and, therefore, the ſecond Adam muſt really convey ſuch an immortal ſeed of grace into the hearts of true believers, as may prevail ſtill more and more

more in them, till it have at laſt quite wrought out that poiſon of the ſerpent.

"Chriſt, that was nothing but divinity dwelling in a tabernacle of fleſh, and God himſelf immediately acting a human nature, came into the world to kindle here that *divine* life amongſt men, which is certainly dearer to God than any thing elſe whatſoever in the world; and to propagate this celeſtial fire from one heart ſtill unto another, until the end of the world. Neither is he, or was he, ever abſent from this ſpark of his divinity kindled amongſt men, whereſoever it be, though he ſeem bodily to be withdrawn from us. He is the ſtanding, conſtant, inexhauſted fountain of this Divine Light and Heat, that ſtill toucheth every ſoul that is enlivened by it with out-ſtretched ray, and freely lends his beams, and diſperſeth his influence to all, from the beginning of the world to the end of it. "*We all receive of his fulneſs, grace for grace*;" as the planets in the heavens light their candles at the ſun's flame. For though his body be withdrawn from us, yet by the lively and *virtual conduct* of his Spirit he is always kindling, chearing, quickening, warning, and enlivening hearts. Nay, this *Divine Life* begun and kindled in any heart, whereſoever it be, *is ſomething of God in the fleſh*; and, in a ſober and qualified ſenſe, *Divinity incarnate*."

"Holineſs

"Holineſs is ſomething of God, where-ever he is; it is an efflux from him, that always hangs upon him and lives in him: as the ſun-beams, though they gild this lower world, and ſpread their golden wings over us, yet they are not ſo much here where they ſhine, as in the ſun whence they flow:—holineſs is the life of God, which he cannot but feed and maintain whereſoever it is *."

The true knowledge of Chriſt is then to be obtained by holineſs; that effluence divine into the hearts of men, which makes them little lower than the angels; pure in their thoughts, benevolent in their ſentiments, without guile in their words and actions, loving and amiable. Grace alone

* See Diſcourſe on 1 John, chap. ii. ver. 3, 4. by R. Cudworth, D. D. preached before the Houſe of Commons at Weſtminſter 1647.

The reputation of Dr. Cudworth is great, not only in this country, but among all the learned in Europe. The uncouthneſs of his language, and the quaintneſs of his thoughts will not, it is hoped, diſguſt the delicacy of readers unaccuſtomed to the writings of our old divines: I think I am doing ſervice to the cauſe which I am defending, whenever I can bring their arms into the field; though, it muſt be confeſſed, that they have ſometimes contracted ruſt from the effects of time. But gold and diamonds, though long buried in the earth, loſe nothing of their intrinſic value by a little incruſtation. It is a pitiable faſtidiouſneſs which loaths truth, religious truth eſpecially, becauſe it is preſented to the mind in quaint thoughts and in diction rather obſolete.

can effect this high improvement of human nature. Artifice may aſſume the appearance of Chriſtian virtues: human accompliſhments may imitate them; but it is grace only that gives the reality.

But the Sacrament of the Lord's Supper is the inſtituted mode of conferring grace in peculiar abundance. To know Chriſt aright, it is neceſſary to taſte him in the emblematical repreſentation of his eſſence. It is not neceſſary to diſcuſs with mathematical nicety and metaphyſical ſubtilty thoſe holy myſteries, which are as far above human intellect as the Deity who ordained them is above human nature.

We may read or compoſe volumes on commemorative rites, fœderal rites, poſitive rites; we may explain away every thing that is apparently difficult, and make the Goſpel bend to our own wiſhes or preconceptions; and, after all, know leſs of Chriſt, I mean as to ſaving knowledge, than even the unlearned Chriſtian, who with firm faith and with lively gratitude, unoffended by the difficulties of a myſtery, receives Chriſt; that is, receives the Holy Spirit, who applies to him the benefits procured by Chriſt, while he partakes the elements in the Euchariſtical Communion. The cavilling diſputant in theology makes the Sacrament an inſignificant, lifeleſs ceremony; while every worthy receiver,

receiver, learned or unlearned, feels it conferring on him the invaluable benefits of pardon and ſanctification. The *antiſuperſtitions* of the preſuming philoſopher are quite as ridiculous and much more miſchievous than the ſuperſtitions of the well-meaning but unearned devotee.

"When thou comeſt," ſays the celebrated Dr. Donne, "to this ſeal of thy peace, the Sacrament, pray that God will give thee that light that may direct and eſtabliſh thee in fundamental things; that is, the light of faith to ſee that the body and blood of Chriſt are applied to thee in that action; but for the manner how * the body and blood of Chriſt is there, wait his leiſure. If he have not yet manifeſted that to thee, grieve not at that, wonder not at that; preſs not for that: let us exerciſe our faith only here, and leave our diſputations in the ſchool."

Preciſely, with ſuch a diſpoſition as Dr. Donne recommends, the multitude of Chriſtians, who are yet untainted with infidel principles, come to the Sacrament; and as they are hungry, there is every reaſon to believe that they are filled with good things; while, it is to be feared, the rich, thoſe who abound in their own ſenſe and knowledge, are ſent empty away.

* Profuiſſe deprehendas, quomodo profuerunt non deprehendes. SENECA.

SECTION XVI.

The Love of Chriſt to Man, of Man to Chriſt, and of Man to Man, ſtrikingly exhibited in the Euchariſt duly celebrated.

THE name Euchariſt ſignifies the expreſſion of gratitude, always a pleaſing office, and more eſpecially delightful when ſhewn to the God who is love itſelf, and multiplies his benefits in proportion as they are gratefully acknowledged. This holy feaſt after the Sacrifice, the great Sacrifice once made, as a full, perfect, and ſufficient oblation and ſatisfaction for the ſins of the whole world, is a luxurious banquet for the ſoul, in which all its moſt refined appetites are completely gratified.

It was commanded in the law of Moſes, "Thou ſhalt rejoice in thy feaſts before the Lord *;" and ſurely if the Jews had cauſe to rejoice at their paſchal feaſt, in memory of their deliverance from the houſe of bondage, their ſtate of ſlavery in Egypt, Chriſtians muſt feel delight in commemorating the mercy of God in ſending the Son of his Love, out of his boſom, to redeem them from the chains of ſin and death. St. Luke,

* Deut. xvi. 11.

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in the Acts, gives us a pleasing account of the behaviour of the first Christians in celebrating the Lord's Supper:—"And they, continuing with one accord in the Temple, and breaking bread in the house *, (in the place of their religious assemblies,) did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people †." Consistently with the idea of joy being the predominant sentiment at the Eucharist, we are taught in our Communion office to break out in the following words with rapture: "With angels and archangels, and with all the company of Heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord, most high." And again: "We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, Heavenly King, God, the Father Almighty."

These words are expressions of the warmest feelings of love, gratitude, and adoration. They who repeat them without such feelings are so far guilty of hypocrisy; to avoid which it is necessary to raise the mind to a high degree of ardour or fervency; a pur-

* So it should be translated. † Acts, ii. 16.

pose

poſe rendered difficult, if not impoſſible to be accompliſhed by the chilling doctrines of thoſe who undervalue the holy rite. We muſt endeavour to feel, with due force, the love of Chriſt towards us; and love will produce love. We are commemorating the greateſt inſtance of love that poſſibly could exiſt:—"Greater love hath no man than this, that a man lay down his life for his friend:"—but we, as ſinners, were enemies,—"And God commendeth his love towards us, in that, while we were yet ſinners, Chriſt died for us*." Such words ſhould not be careleſsly repeated but laid to heart, after long and ſerious conſideration of their full force and ſignificancy. How great would have been our wretchedneſs if he had not ſhewn us this love? but as he has ſhewn it, we have reaſon to believe that he will continue it; and with himſelf freely give us all things—an exalted ſtate of bliſs and perfection, in a future and glorified exiſtence.

Thus the worthy communicant experiences, in the Euchariſt, the truth of St. John's declaration:—"God is love; and he that dwelleth in love dwelleth in God, and God in him†." He has a prelibation of the happineſs of heaven; for in what can that happineſs conſiſt, if not in a holy

* Rom. v. 8. † 1 John, iv. 8.

joy,

joy, in a refined love, gratified with the ſociety and favour of the ſupreme excellence which the ſoul delights in, as congenial to its original unpolluted nature.

Man is ſo conſtituted, that unleſs he is impelled by ſome affection, he becomes inactive and liſtleſs, though his underſtanding at the ſame time be convinced of the propriety of ſtrenuous exertion. The ſpur of inclination is neceſſary to religious as well as moral, ſocial, civil, or political activity. It is pride, avarice, and voluptuouſneſs, which fill our ſtreets, our emporiums, our theatres, with all the buſtle of buſineſs and alacrity of motion. A more refined affection than theſe, devotional love, muſt fill our churches and crowd our tables of Sacramental Communion; and it is right to excite an ardour of this kind to counteract the ardours which the world and its vanities never fail to kindle.

Accordingly our Saviour, intimately acquainted with human nature, has comprehended the whole of his religion in the affection of love. He taught nothing of ſcholaſtic refinement or academical theology: love is the beginning, the middle, and the end of his philanthropic code. To the lawyer who aſked him which was the great commandment in the law, he anſwered: "Thou ſhalt love the Lord thy God with all thy

thy heart, and with all thy ſoul, and with all thy mind: this is the firſt and great commandment; and the ſecond is like unto it, thou ſhalt love thy neighbour as thyſelf."

The Euchariſt indiſpenſably requires, and greatly increaſes this love, both to God and man; for it unites the hearts of all who communicate in the ſtricteſt bond of amity. Our Lord, in an affectionate diſcourſe, when near his death, and at the very time of inſtituting the Sacrament, ſays, "This is my commandment, that ye love one another, as I have loved you: a new commandment I give you, that ye love one another, even as I have loved you, that ye alſo love one another." The *Communion of the body and blood of Chriſt* unites the Communicants or receivers into one body. The Apoſtle expreſsly ſays,—"For we, being many, are one bread and one body, for we are all partakers of that one bread." He who comes to the table with a heart full of envy, hatred, and malice may indeed eat the bread and drink the wine with others, but he does not communicate with either God or man.

But the bleſſed Sacrament, worthily received, reconciles man to God, and man to man. Conſidered in its juſt light, it is a feaſt of love, and contributes to happineſs in this life, while it tends to ſecure it in a better. The diſpoſition is ſoftened by it,

and

and the Chriſtian comes from the Communion Table into ſociety with a heart filled with thoſe kind and friendly ſentiments which, more than any thing elſe, ſweeten the intercourſe of human life.

SECTION XVII.

The ANTIENT LITURGIES *ſtill extant prove that the primitive Chriſtians, who were probably inſtructed by uninterrupted* TRADITION *from the Apoſtles, conſidered the Euchariſt, with reſpect to the* BENEFITS *annexed to it, in the ſame Light as that in which it is repreſented throughout this Treatiſe.*

IN acquiring a juſt idea of the primitive doctrines concerning the Euchariſt, particular regard ſhould be paid to the prayers in the antient Communion Service, or Liturgies of the Greek, the Latin, and the Oriental Churches. Thoſe prayers certainly contain the opinions of very early ages; which, it is not at all unreaſonable to conclude, were handed down to them by tradition from the Apoſtles.

We have ſtill extant Liturgies under the names of St. James, St. Mark, St. Chryſoſtom, St. Baſil, of Neſtorius, Severus, and others; all of early ages, but the moſt ancient is the Clementine. This, however, is not

not thought prior to the fifth century; I mean in the order and form in which it now ſtands; for there is reaſon to believe that ſome of the prayers in it were handed down partly by memory and partly by writing, from the age of the Apoſtles, and perhaps from St. Clement.

Liturgies, or forms of prayer uſed at the Sacrament by congregations of Chriſtians, ten, twelve, or fourteen hundred years ago, are not only great curioſities, but certainly convey the ideas which the early Chriſtians entertained on points of doctrine.

In the Clementine Liturgy, about fourteen hundred years old, the biſhop officiating at the Euchariſt ſays: "Send down thy Holy Spirit, that all who ſhall partake of this bread, the body of thy Chriſt, and this cup, the blood of thy Chriſt, may be confirmed in godlineſs; may receive REMISSION of their ſins, may be delivered from the devil and his wiles, may be FILLED with the HOLY GHOST, may be made worthy of thy Chriſt, and obtain EVERLASTING LIFE."

In the Liturgy attributed to St. James, are theſe words: "Send down, O Lord, thy moſt Holy Spirit upon us, that all who are partakers of this bread and this cup may obtain REMISSION OF THEIR SINS, and ETERNAL LIFE, and be ſanctified in ſoul and body."

In St. Mark's Liturgy it is thus written: "We pray and beſeech thee, O thou gracious Lover of Mankind, ſend down from thy high and glorious habitation, the very Paraclete, the Spirit of Truth, the Lord and giver of Life, who is everywhere preſent. Send upon us and theſe loaves and theſe cups, this thy Holy Spirit, that they may be to us, and to all that partake of them, for faith, for ſobriety, for healing, for temperance, for ſanctification, for the renewing of ſoul and body and ſpirit, for communication of the bleſſing of eternal life and incorruption, for the glorifying of thy holy name, and for the REMISSION OF SINS."

The Liturgy of St. Baſil, as uſed in the Alexandrian Church: "We ſinners, and thy unworthy ſervants, pray and beſeech thee, O gracious Lord, the Lover of Mankind, and we worſhip thee, that through thy good pleaſure thy Holy Spirit may come upon us thy ſervants, and upon theſe thy gifts here ſet before thee, and make them the Holy of Holies; and make this bread to become the body of our Lord God and Saviour, Jeſus Chriſt, for the REMISSION OF SINS, and eternal life to thoſe that partake of it; and this cup, the precious blood of the New Teſtament of our Lord God and Saviour Jeſus Chriſt, for remiſſion of ſins and eternal life to thoſe that partake of it."

The Ethiopic Liturgy: "Send thy Holy Spirit and Power upon this bread and this cup, and grant that they may be to all that receive them for ſanctification and fullneſs of the Holy Ghoſt."

The Ethiopic Liturgy contains alſo the following prayer: "O Lord, who ſitteſt upon the Cherubim, and beholdeſt thy people and thine inheritance, bleſs thy ſervants and thy handmaids and their children, and give to every one who cometh to partake of thy wonderful table with a pure conſcience, REMISSION OF SINS, together with the HOLY SPIRIT, for the ſalvation of ſoul and body, and the obtaining the inheritance of the kingdom of heaven, through the grace and favour of thy only-begotten Son."

In another place of St. Baſil: "O Sovereign Lord, Father of Mercies and God of of all Comforts, bleſs, ſanctify, keep, defend, conform, turn from every evil, and lead to every good work, thoſe who have bowed their heads to thee; and vouchſafe that without condemnation they may partake of theſe immaculate and life-giving myſteries, for the REMISSION OF SINS and COMMUNICATION OF THE HOLY SPIRIT."

The Liturgy of Neſtorius: "O Lord, may the grace of thy Holy Spirit come and dwell and reſt upon this oblation, that the participation of theſe holy myſteries may be

to all that receive them for eternal life, for reſurrection from the dead, and for expiation of bodies and ſouls, and for eternal ſalvation."

The Liturgy of Severus: "Send upon us thy Spirit, the Paraclete: may he deſcend upon us and upon theſe oblations ſet before thee, and ſanctify them, that this bread may be made the life-giving body, the body of our Lord God and Saviour Jeſus Chriſt, for the remiſſion of ſins and eternal life, to thoſe that partake of it; and may he make the mixture that is in this cup, the blood of the New Teſtament, the life-giving blood of the Lord God and King of all, Jeſus Chriſt, for the REMISSION OF SINS, and eternal life, to thoſe that receive them."

I will not add to the number of citations, as theſe are ſufficient to ſhew the ſenſe of antiquity, reſpecting the benefits annexed to the Euchariſt. All the antient Liturgies, by whomſoever compoſed, or compiled, concur in proving that PARDON AND SANCTIFICATION were the advantages expected from worthy communion. On this point there was a general conſent of all Chriſtian churches, however they might differ in matters leſs eſſential.

SECTION XVIII

Of the Opinion that the poſitive Duties or RITES *of Chriſtianity may be neglected, without incurring Blame, by thoſe who obſerve the Moral Duties.*

THE ſocial duties of Man to Man appear to be conſidered by many as the ſum and ſubſtance of Chriſtianity. Such duties as the reception of the Euchariſt are called POSITIVE, and mentioned with contempt in compariſon with moral duties. "I may ſurely be excuſed from forms and ceremonies," ſays the ſelf-complacent moral philoſopher, "while I take care to poſſeſs and practiſe the eſſentials of virtue, while I pay my debts, do no harm to any body, and add my mite, when I think proper, to the contributions raiſed in ſupport of public and approved charities. I am a Chriſtian; for I was baptized in my infancy, and my parents were ſuch before me; but, with reſpect to myſterious doctrines or ordinances I ſhall not trouble myſelf with what I do not underſtand, but be content with acting a juſt, beneficent, and honourable part in the ſociety in which I was placed by Fortune. The Sacrament of the Lord's Supper I number among poſitive

and formal duties, if it is to be numbered among duties at all, and conſider it as inferior in value to the virtues which I daily practiſe in the common intercourſe of life. I leave it therefore to zealots, to enthuſiaſts, and to formaliſts, and maintain that I may be a good Chriſtian without it."

On this ſoliloquy I have only to obſerve, that whoever utters it may be a ſcholar of Socrates or Epictetus, but not of Jeſus Chriſt. For, whatever moral virtues we may poſſeſs, HE expreſsly declares, "Except we eat the fleſh of the Son of Man and drink his blood, we have no life in us;" that is, unleſs we partake the benefits of the grand ſacrifice on the croſs, by partaking of the feaſt upon it, inſtituted by Chriſt himſelf, we have no ſpiritual life, no aſſiſtance of the Holy Ghoſt, no exemption from death eternal. What will this boaſted morality do to ſupply that without which, our Saviour ſays, we can have no ſpiritual life? Is the ſelf-pleaſing moraliſt ſure that his virtues are ſound and ſincere? The heart is deceitful and may flatter him, as it has many, with a complacency not founded on merit but on pride.

I would ſay to him, "Add divinity to pure morality and you will animate a beautiful body with the warmth and vigour of life; diveſt it of divinity, ſeparate it from all connection

nection with the will of God, and you leave it a ſpecious form, indeed, but comparatively lifeleſs and inſubſtantial. Divinity, like the ſun in the world of nature, cheriſhes a vital principle of the ſoul, promotes its growth, and raiſes it to full maturity."

The Goſpel teaches morality; all the diſcourſes of thoſe who preach the Goſpel inculcate morality; every doctrine of our religion is connected with morality; but it is a morality ſtrengthened and ſublimed by divinity.

Morality, independent of divinity, conſiders man as related only to man; but man is related to God, as a ſtream to its fountain; and his moſt important duties originate from that relation.

Morality, independent of divinity, ſeems to view man as an inhabitant of this world only; but the Sacraments, as Dr. Waterland obſerves, "raiſe the mind higher, even to God the Father, the Son, and the Holy Ghoſt, to angels and archangels, and the whole hoſt of heaven, tending to produce diſpoſitions proper for living in conjunction or union with that bleſſed ſociety. So that, with reſpect at leaſt to the life to come, the Sacraments have the advantage over other duties called moral, forming the mind to higher views and being more perfective of man's nature. In ſecular, or worldly duties, ſecu-

larity or worldly-mindedneſs is apt to creep in too much, and it is not very eaſy always in performing them, to keep the heart and mind intent upon God, or to perform them upon a purely religious principle. But in the devout obſervance of the Sacraments, the mind is lifted up from earthly things, and is more abſtracted from the world; on which account theſe duties are preferable, as forming in us diſpoſitions proper for a heavenly ſtate."

Lukewarm and diſputatious men ſtill argue againſt the value and importance of poſitive duties; that is, duties of divine appointment; duties inſtituted by revelation only, and ſuch as would not have been ſuggeſted to the human mind by reaſon undirected.

Such are Baptiſm and the Euchariſt. Theſe are *rites*, and peculiar to Chriſtianity. All modes of religion had their ceremonies. Human nature required them as memorials, and as excitements of devotion. Our Saviour, knowing human nature by his divine intuition, and likewiſe by his aſſumption of it, complied with its feelings, expectations, and prepoſſeſſions. But in the place of the numerous ceremonies of Heatheniſm, burdenſome in themſelves, and apt to turn the attention from the buſineſs of devotion, rather than promote it, he eſtabliſhed but two, both ſtrongly SIGNIFICANT; Baptiſm, of cleanſing

cleanſing from pollution by water, and the Euchariſt, of expiation by a ſacrificed victim. The minds of men in every part of the world were prepared for the reception of ſuch rites by previous notions, habits, and forms of worſhip.

When thus inſtituted, who without preſumption can ſay, that they are not of univerſal obligation; or, that they are inferior in value and importance to moral duties?

The Chriſtian who depreciates the Sacraments becauſe they are poſitive, or inſtituted rites, depreciates obedience to the Sovereign Ruler of the Univerſe. Let him beware leſt, inſtead of ſerving the cauſe of morality, which he profeſſes to honour, he ſhould weaken the ties of all moral obligation; for he who treats obedience to an expreſs command of God, as a duty which may be ſlighted in any inſtance, will, I ſhould think, be very apt to diſregard his duty to man, when the neglect is conſiſtent with worldly intereſt, and with temporal impunity.

Poſitive duties have a tendency to bind all other duties upon us more cloſely; becauſe they recognize a living Supreme Governor, while the moral duties, according to ſome among the modern philoſophers, originate from reaſon and nature, without the immediate interference of the Deity. Morality becomes a flexible rule to many, when it is

left unfixed by a divine ſanction. That ſanction is acknowledged by all who acknowledge the obligation of inſtituted rites in revealed religion.

Both poſitive and moral duties muſt be held in high eſteem by every ſincere and conſiſtent Chriſtian. Both muſt be obſerved with a conſcientious punctuality. The obſervation of the moral will not excuſe the neglect of the poſitive. If a preference muſt be given (which is certainly not required in practice, though it may be admitted in argument,) it is certainly due to poſitive duties, becauſe they are expreſsly commanded, and not merely connected by reaſoning on the fitneſs of things, as it is called, or propriety. Let us ſuppoſe a ſuperior, poſſeſſing power and right, iſſuing a poſitive command to an inferior; will that inferior be juſtly excuſed, if, exerciſing his own judgment, he does ſomething which he *thinks* more uſeful, or laudable, and neglects the performance of the duty *commanded*: ſuppoſe a ſubject, a ſon, a ſoldier thus acting towards his king, his parent, his commander; would he be judged excuſable for his diſobedience, in conſideration of ſome voluntary exertion ſubſtituted by himſelf in the place of the poſitive order?

To the Chriſtian the Sacraments muſt appear poſitively commanded; and will diſ-

obedience

obedience to the command be compenſated by prudential and virtuous manners in the common conduct of life? on the contrary, will not ſuch diſobedience vitiate a courſe of behaviour, in other reſpects, as far as men can ſee, pure and good? We muſt not form our conduct ſolely with a view to the world's approbation, but the approbation of the Deity; and the Deity, it is probable, muſt be particularly offended with diſobedience to a direct order. To be capable of diſobeying God, when the command is clear, argues a mind very little inclined to morality in the ordinary tranſactions of human intercourſe.

But it is unjuſt to affirm that the Sacrament is merely a poſitive duty, unconnected with morality. It requires great virtues, faith, hope, charity, and humility, for its worthy reception. It requires a frame of mind favourable to every virtue which improves and embelliſhes ſociety. It cannot be received without an abhorrence of every injurious quality, and a diſpoſition to every thing laudable. The worthy reception of it is not merely a means of virtue, but a virtue in itſelf of the higheſt order. Wranglers may diſpute on the comparative value of poſitive and moral duties; but the man who is a worthy Communicant will act in ſuch a manner as to leave his goodneſs and virtue

in ſocial life, a matter which admits of no controverſy.

For the ſake, however, of thoſe who puzzle themſelves with the intricacies of diſputation concerning poſitive and moral duties, inſtead of acting from the ſentiments of a good and ſimple heart, I will add a paſſage from Dr. Waterland; from which it will appear that the obligation to poſitive duties is as ſtrong as to moral:

"If," ſays he, "God's command in moral duties conſtitute duty and virtue, then, of conſequence, God's command in matters of a poſitive nature conſtitutes duty and virtue alſo; and, therefore, our obedience in either caſe, reſolves into the ſame principle, and has the ſame common ground of obligation. God's reaſons for commanding may be different; but our reaſons for obeying are the ſame. Reaſons of the law are one thing; and reaſons of the obligation are another. A law ſhould not want its reaſons; but yet it is the law and not thoſe reaſons, that creates the obligation; for the law would oblige, though we knew nothing of the reaſons on which it is founded. Poſitive duties, therefore, and moral are alike obligatory, as enjoined by the ſame authority and enforced by the ſame ſanctions. Both proceed from the ſame infinite Goodneſs, and both lead to the ſame infinite happineſs; which is ſufficient

ent to infer equal obligation, when other circumſtances are equal. Moral duties ariſe from the will or command of God founded on the *known* and *ſtanding* reaſon of things; poſitive duties from the will or command of God, founded on *occaſional* reaſons, known perhaps to God alone. In moral laws we ſee the reaſons *firſt*, and by theſe we come at the knowledge of the law; which method of inveſtigation has probably occaſioned the miſtake of ſuppoſing the reaſons obligatory antecedently to the law, though they are proofs only that there is and muſt be a law ſuitable; in poſitive laws we know the laws firſt, and afterwards the reaſons, ſo far as we at all know them; and ſo nobody ſuſpects an obligation prior to the laws."

Therefore, (to proceed with the ſame excellent man's ſentiments, if not exactly in his words,) let religion and morality go hand in hand. Let not faith be oppoſed to morality, nor morality to faith. Let not moral duties be extolled to the neglect of poſitive; nor poſitive to the neglect of moral. Let God be loved in the firſt place; and men for God's ſake, as God has ordained. Let the Chriſtian Sacraments be held in due eſteem as divine ordinances, and as the ſprings of the *ſpiritual life* productive of moral virtues and perfective of them. Laſtly, let all extremes be avoided, and the

true

true medium fixed between enthuſiaſm and ſuperſtition on one hand, and irreligion or prophaneneſs on the other; ſo that all may terminate in glory to God and good-will to man.

SECTION XIX.

The Preſervation of Solemnity in external Worſhip, the obſervation of ritual Ordinances, and even of indifferent Ceremonies, conducive, in a high Degree, to the ſalutary Purpoſes of Religion.

THE majority of mankind are ſo conſtituted as to render it difficult to teach them ſpiritual things without ſenſible images. It is not, indeed, deſirable, if it were poſſible, that any nation ſhould conſiſt entirely of philoſophers; the plough, the loom, the mill, the hammer, the axe, the waggon and the ſhip, would ſtand ſtill, if all men were capable of, and addicted to refined contemplation. But thoſe who are employed in the mechanical works of agriculture and merchandize are no leſs intereſted in religious doctrines, as far as they areeffective of ſalvation, than the profeſſors of an univerſity. To the multitude, it is highly uſeful, or rather neceſſary, that there ſhould be public buildings appropriated to divine ſervice, and

rites

rites and ceremonies eſtabliſhed in them; with objects palpable to their ſenſes, actions ſtrikingly expreſſive, even decorous veſtments, differing a little from thoſe in common uſe, and every thing elſe that can fix the attention to the *main buſineſs*; to the offices of devotion and the leſſons of inſtruction. Indeed, whatever intellectual pride may ſuggeſt, all men, however improved, are ſuſceptible of great and deſirable effects from the external ceremonies of religion. It has pleaſed Providence to make the avenues to the ſoul lead through the organs of ſenſation.

Thoſe who diſſent from the eſtabliſhed Church, however far they have thought proper to recede from the vanity of Roman catholic ceremony, yet retain ſome ſolemnities in their external modes of worſhip, calculated to inſpire a religious reverence. Their miniſters wear black garments; they have edifices ſet apart for worſhip, and ſeveral of them adminiſter the ſacrament of the Lord's Supper with great ſolemnity. The Quakers, who recede in theſe points the fartheſt from us, meet in places appropriated, and yet retain a very remarkable diſtinction of dreſs at all times, and add ſomething to it, I believe, when the female inſtructreſs delivers her admonitions to the congregation. But if this were not the caſe,

caſe, their exception would not contravene the deciſions of a great majority of mankind in favour of ceremonies, in all ages and in every climate.—It is the voice of Nature that approves them; and revelation has not prohibited but encouraged them, eſpecially by the examples recorded in the Old Teſtament. I hope, therefore, that no man will think himſelf a promoter of religion, and benefactor of ſociety, by diveſting the rites of the Chriſtian religion, which remain among the reformed, of their power to excite awe and prepare the mind for ſpiritual improvement. Whoever employs his reaſoning faculties and his learning to ſuch a purpoſe, diſplays his want of philoſophy, no leſs than the coldneſs of his devotional ſentiments.

A caviller of antiquity maintained that a GROVE conſecrated to religious worſhip, and inſpiring by its gloomy grandeur a religious awe, was nothing more than a plantation of fine timber *. Every man of common ſenſe knew as well as he, that it was but a wood; but he knew alſo that, by an aſſociation of ideas, a grove as well as a piece of architecture, may conſtitute in effect a temple, and inſpire the mind with ſentiments favourable to devotion.

There never can be many, in the myriads that form the maſs of human beings on the

* *Lucum* Ligna. HOR.

terra-

terraqueous globe, who will not be affected by aſſociating religious ideas with material forms, properly adapted to the purpoſe; but the attempt to prevent ſuch an affection is miſchievous as far as it is ſucceſsful. It robs the mind of a great and pure pleaſure, and has a tendency to produce INDIFFERENCE. It ſeems paradoxical, but, I believe, experience will prove, that a man may reaſon himſelf not only out of all his comforts, all his virtues, all his religion, but out of common ſenſe.

Heavenly things are ſo far above all human languages, that it is neceſſary to attempt a ſupply of the defect by alluſive imagery, by hieroglyphical figures, by ritual performances, by the elements of bread, of wine, and water, in the Sacraments. Nor can I think the man entitled to the renown of peculiar ſagacity, who, with much ſelf-applauſe, ſits down to inform the world that bread uſed in the rite is but grain; wine, but the juice of the grape; and water, only particles of matter ſo formed as to yield and change their places on the ſlighteſt motion.

Theſe SIGNS are the language of our Religion, who does not expreſs herſelf by ſounds only, differing in their meaning in different nations of the earth, but by Elements which, rightly uſed, are ſignificant to all men, and form an univerſal language. Let us revere the

the ſigns for the ſake of the things ſignified, which are ſo tranſcendent in their nature as to exceed all power of words formed by human articulation. It may not be improper to advert in this place to the well-known circumſtance, that ſigns were the favourite modes of expreſſing ideas or thoughts in the Oriental countries whence our religion derived its origin. Information by actions and images was not in thoſe regions confined to religious topics, but was a familiar mode of common converſation, and almoſt general in political tranſactions. Neither has the mode of ſpeaking by ſigns and actions ceaſed in this age. Did not the inhabitants of the iſlands in the Pacific Ocean hold out branches, when they intended to ſignify their peaceful intentions to their European viſitors, approaching in tremendous floating caſtles to their unprotected ſhore? The branches ſpoke and were underſtood, while their language would have wanted an interpreter, who could not have been procured; and would have been comparativaly ſlow and feeble in expreſſing the *general* wiſh for peace and amity.

Symbols, emblems, tropes, allegories, fables, expreſſive actions; all theſe are uſed, and muſt of neceſſity be uſed, on ſome occaſions to ſupply the defect of language. Their uſe in the Sacrament is in every reſpect highly proper. They have *ſpoken* with effect

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to millions of the human race, who received ſolace from them, in the pilgrimage of life, and who, in conſeqnence of them, laid themſelves down at its cloſe, to ſleep in peace.

SECTION XX.

The Neceſſity and Propriety of Preparation for the Sacrament; with a few Suggeſtions on the Means.

THE neceſſity of preparation for the Sacrament is evident from the nature of the caſe, even if Scripture did not point it out, which is far from being true, in the opinion of the beſt, wiſeſt, and moſt learned divines that have adorned this country. "He that leads a good life," ſays Dr. Stanhope, "is never unprepared to receive the Sacrament." This is aſſented to, if by a good life is meant a CHRISTIAN life; a life of obedience to the precepts, and of faith in the doctrines of Chriſtianity. But are not the beſt of Chriſtians ſubject to lapſes from infirmity? Is not the weakneſs of human nature ſuch as to require continual efforts to preſerve it from degeneracy? Has not the experience of mankind evinced, that thoſe who ceaſe to be progreſſive in aſcending the hill of Virtue, ſoon become retrograde?

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The benefits ſought in the Euchariſt are grace, or the favour of God, and pardon. Theſe benefits, there is every reaſon to think, will not be beſtowed on the impenitent; and it cannot be ſaid of any man that he needs no repentance. The general habits of his life may be virtuous, yet, if he conſiders attentively his ſins of omiſſion, as well as commiſſion, he will find that he has much to regret in the courſe of a conduct which, comparatively ſpeaking, may be called good and exemplary.

But what ſhall we ſay of the *multitude* of all ranks conſtantly engaged in pleaſurable purſuits, or in anxious, heart-corroding queſt of gain and advancement in life? Are they the perſons, however *reputable* they may be, of whom Dr. Stanhope ſpeaks, when he ſays, "he that leads a good life is never unprepared to receive the Sacrament." Suppoſing them to preſerve their integrity amidſt conflicting paſſions and intereſts, and in the haunts of pleaſure, where the ſinews of virtue are always in danger of being relaxed, yet experience will juſtify the aſſertion, that they ſeldom have time or inclination to attend ſeriouſly to the duties and doctrines of the Chriſtian religion. Are men, however good their credit in the world, to come with minds heated with worldly conteſts, with envy, with rivalry, with voluptuous affections,

tions, to the Altar? Surely before ſuch perſons venture to receive the Sacrament, preparation is abſolutely neceſſary. The reaſon of the thing determines, that preparation is neceſſary for the majority of mankind, even if Scripture had been ſilent on the ſubject; and the moſt reſpectable divines had left the point undecided.

Of the *propriety* of preparing for the reception of the Sacrament, none but men of perverſe minds will entertain a doubt; though divines of great character have imprudently denied its *neceſſity*.

The *firſt* time of receiving requires *peculiar* attention to the duty of preparation. Care muſt be taken to underſtand the nature of the rite, to have a due ſenſe of the benefits annexed to it, and a full conviction of its importance. And can a perſon who has never read or thought of the Sacrament, till the moment when it is to be adminiſtered, be ſuppoſed to poſſeſs this knowledge, and to have this ſenſe? Is he not likely, if he come unprepared, to err either on the ſide of careleſſneſs or of ſuperſtition? His life and converſation may be good, and ſo far all is well; but he will require *knowledge* or *information* on the meaning and end of the Communion. The moſt adventurous among thoſe who degrade the Sacrament, will not aſſert that inſtruction is improper previous to the

the firſt reception of the Sacrament. It is now more than ever proper, that the Communicant may be prevented from ſuppoſing that he is commemorating an hiſtorical event only, by a poſitive inſignificant rite, unattended with any appropriate advantage.

But after the underſtanding is prepared by a competent knowledge of the nature and end of the Sacrament, preparation of the *heart* will be proper, not only at the firſt time, but at all times of communion. A devout frame or diſpoſition of mind muſt be formed proper for the ſolemn occaſion, ſuitable to an act of worſhip, extraordinary in its nature, and intended to produce effects ſtill more extraordinary.

Prayer and reflection are evidently the proper modes of raiſing the devotional ſentiments to a due degree of height and ardour: "Happy is that ſoul," ſays Biſhop Taylor, "which comes to theſe ſprings of ſalvation, as the hart to the water-brooks, panting and thirſting, longing and paſſionate, weary of ſin and hating vanity, and reaching out the heart and hands to Chriſt."

The different modes of producing and increaſing the happy diſpoſitions which render the ſacramental feaſt an object of deſire and delight, muſt vary according to the different attainments, ages, moral conduct, and other circumſtances, of different perſons. Books

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of devotion, ſuch as "Companions to the Altar," and "Week's Preparations," may not be neceſſary for learned profeſſors of divinity, or perſons of good education and religious habits; but they may be very ſerviceable to the huſbandman from his plough, the weaver from his loom, the mariner from his cabin, the wife from her cradle, for all the induſtrious tribe, who are making themſelves uſeful to the community, while they are labouring for a morſel of food, and have little leiſure, but on the Sabbath-day, for attending to the Bread of Life. The beſt advice that can be given to ſuch perſons is, that they apply to their Miniſter to point out the proper book for the occaſion, and to give them inſtruction himſelf in private, as it is to be concluded he does in the pulpit. The ſuperior orders will generally be well able to find out proper books for themſelves, if they are ſeriouſly deſirous of information.

SECTION XXI.

The Obligation to Frequency of Communion conſidered.

WITH reſpect to frequency or infrequency of communion, the dictates of every man's heart, ſuppoſing him well-diſpoſed and competently informed, afford the beſt direc-

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tion. "The law of the Church muſt be his leaſt meaſure; the cuſtom of the pariſh where he reſides his uſual meaſure; the ſpirit of devotion his certain meaſure; but he who neglects it habitually does, by implication, ſay that the Holy Sacrament is contemptible*."

The obligation to *frequency* of Communion will appear from a due conſideration of the deſign and end of the inſtitution. It is intended to procure an UNION *with the God of our Salvation*; and that union procures as a neceſſary, conſequent, or concomitant effect, ſanctification and pardon. We are baptiſed but once, but we are to communicate, without limitation to the number of times, while life continues.

"By Baptiſm we are united to the myſtical body of Chriſt, which is, his Church; and ſince Church-memberſhip is not only an outward, but a public rather than a private thing, *one ſingle* adminiſtration of ſuch rite, is ſufficient to make that union laſting†."

"But by the Sacrament of the Lord's Supper we are united, as members, to the *ſpiritual* body of Chriſt, that is, his GRACE. This is an inward union, and laſts no longer than the right diſpoſition of the heart and affections ſhall continue; and this, by reaſon of our *corrupt nature*, and perpetual *com-*

* Biſhop Taylor. † Biſhop Warburton.

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merce with an evil world, being *always impairing*, it has always occaſion to be ſtrengthened and renewed. This is the office of the Holy Spirit; whoſe gracious influence more peculiarly ſanctifies that holy ſeaſon, the ſeaſon of communion. Hence the uſe and neceſſity of frequent communion, intimated in the words of the inſtitution, "Do this in remembrance of me," which imply the CONTINUING TO RECEIVE HIS BENEFACTION, which is conveyed to us, from time to time, and "as often as we "ſhew forth the Lord's death till he come." So true is the account given of this ſacred rite in the articles of our Church: "That the Sacrament of the Lord's Supper is not only a badge or token of a Chriſtian man's profeſſion, but rather a certain and ſure witneſs and effectual ſign of GRACE, and God's good-will towards us; by which he doth work inviſibly in us; and doth not only quicken, but alſo ſtrengthen and confirm our faith in him*."

This Sacrament being then a Sacrament of ſpiritual nutrition is to be *repeated* ſo long as we continue in this ſublunary ſtate and ſubject to ſpiritual infirmity, diſeaſe, and famine. Spiritual death muſt be the conſequence, in ſuch a ſtate, if we refuſe ſuſtenance.

* Article XXV.

If, indeed, any man be confident that the grace which he received at his laſt celebration of the Euchariſt is not impaired, and that he has not committed ſin, ſince the forgiveneſs he then obtained, he may, perhaps, have reaſon to think the repetition of the Sacrament is to him not abſolutely neceſſary. But who can poſſeſs ſuch confidence without preſumption? If we ſay that we have no ſin, and feel no decay of grace, while we continue in a corrupt world, and carry in our boſoms a natural propenſity to error and to vice, we probably deceive ourſelves, or wiſh to deceive others by hypocriſy. "A man, one would think, cannot too often commemorate our Lord and his paſſion, nor too often return him devout thanks and praiſes; nor too often repeat his reſolutions of amendment; nor too often renew his ſolemn engagements; nor too often receive pardon of ſins, and freſh ſuccours of divine grace*."

But prudence and diſcretion have a proper place here, as well as in every thing in which human beings are concerned. We muſt be careful not ſo to familiarize the rite by frequency, as to loſe all reverence for it by performing it unprepared, with a mind engaged in the occupations of the world, and little attentive to the importance of the ſolemnity.

* Waterland.

"Divines

"Divines of all ages of the Church, except in the firſt, and part of the ſecond century, ſeem inclined to abate of frequency rather than of the ſtrictneſs of preparation or qualification*." The want of preparation is the only allowable impediment to frequency of communion; but this is an impediment which every man, unleſs under very peculiar circumſtances, may remove.

Strictneſs of examination is required, yet this is not to be pleaded as an excuſe, "either for a *total*, a *frequent*, or a *long* neglect of it. A man may ſay that he comes not to the table, becauſe he is not prepared, and ſo far he aſſigns a good reaſon; but if he ſhould be farther aſked, why he is not prepared, he can only make ſome trifling inſufficient excuſe, or remain ſpeechleſs."

When we conſider the frailty of man and the brevity of life, it muſt be deemed preſumption ever to continue long unprepared for the ſacrament; becauſe at the ſame time we muſt be unprepared to die. If we keep our minds in a conſtant ſtate of preparation, it will certainly be right to communicate, not only at all the great Feſtivals of the Church, but whenever opportunity offers, and no reaſonable cauſe urges us to poſtpone it. Preciſe rules cannot be given; neither would they be followed.

* Waterland.

One admonition, however, of univerſal importance may be offered; which is, that though, with reſpect to frequency of communion, much is left to the diſcretion of the Church, and much to the private judgment of individual Chriſtians; yet the omiſſion muſt never be the effect of *contempt*, or even of *negligence*. It muſt ariſe from unavoidable or reaſonable impediments.

SECTION XXII.

Of adminiſtering the Sacrament to the Sick and Dying.

THAT *preſent* remiſſion of ſins is annexed to the Sacrament has, I hope, been already proved. It is the doctrine of our own Church, and of every church which has received the Apoſtles' and the Nicene Creeds. It was the doctrine of the primitive churches, even of the churches over which St. Paul preſided; it is the expreſs language of Scripture; St. Paul and his converts actually did obtain preſent pardon; it is implied in the notion of juſtification; it is ſuppoſed in the daily uſe of the Lord's Prayer; it is expreſsly the annexed benefit of *one* Sacrament, *thus* to waſh for the preſent remiſſion of ſins; and therefore, if in the *other*, we drink

blood

blood ſhed for the remiſſion of ſins, we do in that alſo receive this ſame benefit *.

Taking it now therefore for granted, that remiſſion of ſins is annexed to the Sacrament, I venture to affirm that, when it is adminiſtered in order to afford comfort and hope to the ſick and dying, the PENITENT participants are not deceived, and the rite is applied with peculiar propriety. They want ſpiritual as well as bodily comfort; and nothing, they themſelves declare, can give it them, but the Sacrament. They truſt in this holy rite, when they can truſt in nothing elſe; and ſhall a cavilling theologiſt, in oppoſition to the Church, whoſe authority he has bound himſelf to obey, and in oppoſition to Scripture, on which the Church has founded its authority, refuſe this laſt ſolace to the poor ſufferer who implores it? Forbid it Chriſtian charity and common humanity!

"But it is objected," ſays Biſhop Cleaver, "that the Lord's Supper, *thus underſtood*, may, if adminiſtered on a death-bed, deceive the communicant, and encourage by-ſtanders to *defer* their repentance, in hopes of cancelling all accounts of ſin, by

* Theſe points are proved to the ſatisfaction of candid minds in the Three Sermons on the Lord's Supper, preached by Biſhop Cleaver at Oxford.

one ſingle act of devotion. It may be ſo; but this *abuſe* is no way chargeable on the doctrine itſelf. If the ſick be not really penitent, ſo far as may appear to human judgment, they are to blame, who in ſuch circumſtances adminiſter this Sacrament. If the caſe be doubtful, the propriety of it will be doubtful; or, if the communicant be in a *diſpoſition* only to repent, the delay of this rite ſhould be the meaſure firſt ſuggeſted; or, if in *extreme* caſes it be adminiſtered, the hopes of pardon ſhould be held out in proportion to the apparent penitence; and, in truth, where the feeble promiſe of amendment is offered only in circumſtances which too probably may preclude the means of fulfilling that promiſe, the value of every religious pledge will be at beſt but ſuſpicious; and it belongs to an omniſcient Judge only to appreciate that to which he alone can apportion the juſt degree of retribution. But theſe and many other caſes of diſcretion muſt be ſettled by the doctrine itſelf well conſidered, *not the doctrine made to yield to the abuſes*, which may occaſionally creep into the practice of this or any other Church."

As this matter is of great importance and very delicate, I have thought it right to ſupport my opinions by thoſe of a learned prelate, who appears to have ſtudied the ſubject

ſubject with great attention, and has written upon it with great ability.

But I have no reluctance in declaring it my full conviction, that when a poor dying mortal humbly and heartily deſires to receive the Holy Sacrament, the miniſter may adminiſter it without ſcruple or *ſtrictneſs* of examination, (which time and circumſtances will hardly admit,) and if he is in error, he will be pardoned by the God of mercy. How muſt it aggravate the ſufferings of a ſick and dying man, ſtretched on the bed of pain, and diſtreſſed in mind, to be told, on his expreſſing his earneſt deſire of the Sacrament, that he is not fit for it, and that it cannot be adminiſtered to him! To the miniſter's diſcretion it muſt be left to converſe with the ſufferer in ſuch manner and on ſuch topics as circumſtances may indicate and allow; and if, after all proper explanations, the ſufferer continues to deſire the Euchariſt, I ſhould think it a want of Chriſtian charity to refuſe it. A miſtake of this kind committed through tenderneſs and compaſſion, though it may be ſeverely cenſured at the tribunal of *human criticiſm*, will be viewed with indulgence at the throne of ſupreme wiſdom and mercy.

Be it ever remembered, that in extreme caſes, like that which I now ſuppoſe, "the hopes of pardon are to be held out in pro-

portion to the apparent penitence;" ſo ſays the judicious prelate above cited; but he does not ſay, nor will any man of a feeling heart ſay, that in ſuch extreme caſes the Sacrament is to be refuſed to the ſick and dying when they eagerly deſire it. Far from the bed of affliction, ſickneſs, and death, be ſuch wretched comforters, ſuch *ſevere* and *auſtere* prieſts, as would deny the *laſt* conſolation of human miſery, when earneſtly requeſted by an agonizing fellow-creature.

SECTION XXIII.

ſmall Number of Perſons, comparatively ſpeaking, who receive the Sacrament throughout a Country profeſſing Chriſtianity.

IF the Sacrament of the Lord's ſupper, as the Church aſſerts, "be generally neceſſary to ſalvation," and ſo many moſt important benefits, as I hope has been proved, be annexed to it in this life, how greatly is it to be lamented, that few in compariſon, ever think of receiving it. Select any great and populous pariſh in the kingdom, and you will perhaps find, that ſcarcely one in ten among the inhabitants, has done that which the Church declares "to be generally

rally neceſſary to ſalvation." The poor and laborious are certainly no leſs intereſted in communicating at the Altar Table than perſons in the middle and higher claſſes; yet a very great majority of the poor and laborious are found to neglect it entirely, and to reſign their breath without having once taſted, what is called in Scripture, the Bread of Life.

To a mind which duly reflects, this conſideration cannot but be painful. It muſt operate in exciting the endeavours of all who have opportunities to recommend the performance of this duty to every individual, from the peer to the peaſant and the beggar. It ſhould be the frequent ſubject of animated addreſſes from the pulpit; of affectionate inſtructions in the family, and of friendly converſe in the cottage.

The old Canons of the Church are very ſtrict in requiring a general attendance on this holy rite. They declare all perſons who come to Church and join in the prayers, and yet turn their backs on the Euchariſt, excommunicate. That ſuch ſeverity ſhould be revived, is not deſirable. Many might be compelled by it to attend with minds unprepared, and in a ſtate which might render them unworthy. Example and perſuaſion are the modes to be now adopted. Inſtruction in the nature, end,

deſign, and benefits, muſt be firſt given with patient perſeverance. Little tracts ſhould be diſtributed; but caution ſhould be uſed, leſt thoſe books, which, by explaining away the myſtery and benefits, render the Sacrament a mere nullity, ſhould inſinuate themſelves; and leaſt the imitators of Hoadley ſhould find their way into the cottage, inſtead of Biſhop Wilſon. The pulpit is certainly the proper place for inſtructing the poor; but unfortunately the *very* poor, thoſe who are aſhamed of their ragged and ſqualid appearance, ſeldom enter the church. Yet of ſuch was Lazarus and other *paupers* recorded in the Goſpel, to whom the compaſſionate Jeſus ſhewed particular attention. Tracts very ſhort and very plain ſhould be placed in their hands; and though many of them cannot read, yet they uſually find ſomebody who can and will read to them, eſpecially ſince the eſtabliſhment of Sunday Schools. It is ſomething to turn their minds to the ſubject. They are pleaſed with the attention and ſolicitude of their ſuperiors in their favour; and are often converted by this circumſtance alone, from the error of their ways, from drunkenneſs and idleneſs, to induſtry and frugality. I know nothing more that can be done, except, indeed, the zeal of well diſpoſed perſons ſhould lead them to make

make domiciliary viſits to the poor, in order to enlighten their minds in things which ſo much belong unto their peace. Such would be a god-like office; and they who undertake it muſt not be offended by the ſcoffs and ridicule of worldly-minded and infidel by-ſtanders. I believe there are ſome among the deſpiſed religioniſts, who, animated with ſincere piety, perform ſuch offices as theſe, and are ſucceſsful. No liberal and truly Chriſtian mind will deſpiſe men who do ſo much good, and, in conſequence of it, ſuffer ſo much evil, as the contempt and reproach of their acquaintance. To go about doing good, and to be reviled and perſecuted for it, we ſhould remember, was the lot of him who was our GREAT EXEMPLAR.

But it muſt not be ſuppoſed that the neglect of the Sacrament is confined to the poor. The man of buſineſs, the man of pleaſure, and the man of ambition, ſeem to take little notice of it; whether from thoughtleſſneſs, from contempt, or from the multitude of their occupations, is not eaſy to determine. All that can be ſaid reſpecting ſuch perſons is, that the churches are open, and they are invited to enter and receive inſtruction; that treatiſes are written and offered to their peruſal; and that if they will not enter the one nor read the other, on them-

ſelves only muſt fall the evil conſequence In the day of pain, ſickneſs, or ſome other adverſity, they may learn to feel their want of ſpiritual conſolation. In the day of health and wealth they are too apt to be under the influence of pride, which renders the heart obdurate, and the ear deaf to admonition.

The perſons above ſpoken of, whether rich or poor, are ſpoken of as what they profeſs to be—Chriſtians. Sceptics, infidels, and many modern rationaliſts, are a numerous tribe, who, on *principle*, neglect the Euchariſt. Argument has little effect on them, for they are enthuſiaſts in their way, enthuſiaſts in the ſchool of ſophiſtry. The ſchool of adverſity may, perhaps, afford them at ſome period of their lives a better leſſon. The grace of God may find entrance into their hearts when ſoftened by affliction. The Sacrament may then be ſought with an avidity equal to their preſent indifference.

However that may be, it is certain that Chriſtians cannot live conſiſtently with their profeſſion, without participation of the Lord's Supper; and no leſs certain, that the greater number do not participate. This phenomenon in religion will juſtify this attempt of mine, and call for the active exertions of all who wiſh to be faithful miniſters of the Goſpel.

Every miniſter of a pariſh may aſſure himſelf,

ſelf, that an addition to the number of Communicants, is one of the moſt certain proofs of an increaſe of piety among his pariſhioners, and of his ſucceſs in the diſcharge of his miniſterial office. When the religious principle is ſtrong, it will lead men to delight in the feaſt of piety and charity: but when ſuch a banquet is offered in vain, it is an infallible indication of a loſt or vitiated appetite.

SECTION XXIV.

Of the Church, as diſtinguiſhed from the World; and the Expediency of preſerving our Connection with it by Sacramental Communion.

IT ſeems probable that few, in compariſon, have given themſelves the trouble to form a true idea of the CATHOLIC CHURCH; though it is abſolutely neceſſary, not only that its nature ſhould be rightly underſtood, but that every man who profeſſes himſelf a Chriſtian, ſhould become an incorporated member of it.

According to the plain deductions from Scripture, mankind are divided into two diſtinct tribes; thoſe who belong to the kingdom of Chriſt, and thoſe who belong to the world. The kingdom of Chriſt is the Catholic

Catholic Church; but here it muſt be obſerved, that the Church comprehends all true believers in Chriſt in every part of Chriſtendom, laity as well as clergy, however diſtinguiſhed by different names, or ſubdivided into national, or other leſs numerous ſects or ſocieties. It is the Catholic Church that is meant, when it is contradiſtinguiſhed from the world; it is that grand ſociety which is united to Jeſus Chriſt, as the limbs to the head of the body.

The word ECCLESIA (the Greek for Church) originally ſignifies an EVOCATION, or a *calling out*. It imports, therefore, that they who are in the Church are called out of a wicked and unbelieving world, and admitted into a ſociety of which Jeſus Chriſt is the head. The Engliſh word CHURCH (κυριακη, Kyriac, Kirk, or Church) ſignifies a houſe or ſociety appropriated to the LORD (κυριω); a portion of mankind devoted to, and accepted by, the Author of our holy religion. It is obvious to all but the illiterate, that the word Church, when applied to a building, where a part of the people thus ſeparated meet for the purpoſes of worſhip, is a popular term, and has deviated, like many other words from its original and proper ſignification.

All human beings muſt belong to one or other of theſe claſſes; they muſt be members

bers of the Church or of the world; the world, I mean, in a Scriptural ſenſe. If they believe in Chriſtianity, they muſt acknowledge the condition of thoſe who are not of the Church, but of the world, to be truly deplorable. If a limb be cut off from a living body, it muſt die inevitably.

It ſhould be the endeavour then of every ſerious man to make haſte to eſcape from a ſituation in which it is dangerous to continue; and to be incorporated with thoſe who are in the way of peace and ſecurity. As Chriſt is the head of the Church, ſo an evil ſpirit is repreſented in Scripture to be the Prince of the World: the one is the Captain of Salvation; the other, often under the diſguiſe of an angel of light, a Tempter to ſin, miſery, and everlaſting perdition. The ſheep that are in the fold are under the protection of the good Shepherd; but thoſe who ſtray become the victims of famine, or the ravenous Wolf, "who goeth about ſeeking whom he may deſtroy."

This diſtinction between the Church and the world, is of prime importance, as it is Scriptural.

"I am well aſſured," ſays an ingenious Author of an Eſſay on the Church, "that if this ſubject of the Church, now ſo much neglected and almoſt forgotten, ſhould come

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to be better conſidered; there would be more true piety and more peace, more of thoſe virtues which will be required in Heaven, and which muſt therefore be firſt learned upon earth.

" Some think they can make their *own* Church, and ſo deſpiſe the word of God, and fall into infidelity. Others think they can make their own Church, or even be a Church unto themſelves; and ſo they fall into the deluſions of enthuſiaſm, or the uncharitableneſs of ſchiſm. But as there is nothing to enlighten the minds of men in the doctrines of ſalvation but the word of God, ſo is there nothing that can unite their hearts and affections but the Church of God:—" Ye are one bread and one body," ſaith the Apoſtle; " one body by partaking of one bread, and that can only be in the ſame Communion.

" There are two ſocieties of which we are members; of the world, by our natural birth; of the Church, by our ſpiritual birth in Baptiſm. When we are admitted into the Chriſtian covenant, we *renounce* this world as a *wicked* world, and become members of the Church, which is called the Holy Church. Both theſe ſocieties are influential on thoſe who belong to them; the one corrupts, the other ſanctifies: therefore,

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it is of the laſt importance to mankind to conſider and underſtand the difference between them.

" The world is compoſed of men loſt by the fall; diſpoſed to all manner of evil; ignorant of the way of peace; at enmity with God, and with one another; delighting themſelves in the pride of appearance, and the vanity of diſtinction.

" The Scripture ſays, '*the whole world lieth in wickedneſs.*' What human philoſophy ſays of this deſcription we are not to regard: if it is the deſcription which ſtands in the Holy Scriptures, we are not to conſider what men may ſay of it.

" Such is the world, and ſuch are we all, ſo far as we are members of it: God therefore, of his infinite mercy, takes us out of this wicked ſociety, and tranſlates us into another. He delivers us from the power of darkneſs, and tranſlates us into the kingdom of his dear Son; and WITHOUT this *tranſlation*, we are inevitably LOST.

" This ſociety is a *body*, of which the HOLY SPIRIT IS THE LIFE; and this life being communicated to thoſe who are taken into the Church, they are thereby made partakers of an holy life which is elſewhere called, the Life of God; from which life they are alienated who are out of this ſociety."

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The exiſtence of this ſociety no Chriſtian can conſiſtently deny, who repeats with ſincerity the Creed of the Apoſtles; for he ſays, "I believe in the Holy Ghoſt, and the holy Catholic Church;" and as it appears neceſſary to ſalvation that every man ſhould be a member of the Church, the only queſtion of importance remaining is, how we ſhall ſecure a continuance in the Church, after being admitted into it unconſciouſly in our earlieſt infancy?

"Within the *notion* of the Church are comprehended," ſays Biſhop Pearſon, "good and bad, being both *externally* called, and both profeſſing the ſame faith. For the kingdom of Heaven is like unto a field, in which wheat and tares grow together till the harveſt;"—"like unto a net that was caſt into the ſea and gathered of every kind;"—"like unto a floor, in which is laid up both wheat and chaff;"—"like unto a marriage-feaſt, in which ſome have on the wedding-garment, and ſome have not;"—it is the ark of Noah in which were preſerved beaſts clean and unclean. This is that great houſe in which there are not only veſſels of gold and ſilver, but alſo of wood and of earth, and ſome to honour and ſome to diſhonour. There are many called, of all which the Church conſiſteth; but there are

are few choſen, of thoſe which are called, and thereby within the Church."

Our firſt great buſineſs is to be among the few which will be choſen. The breach of the vow in Baptiſm may perhaps exclude us; and who has not been guilty of ſuch an infraction? What remains then but the Sacrament of the Lord's Supper, which is peculiarly calculated to unite us to the Head of the Church; and to all the members by Communion? It is not ſafe to neglect this offered means of preſerving ourſelves, during life, in the holy ſociety, in the kingdom of Heaven, of which Jeſus Chriſt is the Lord or Governor. We read, that the "Lord added to the Church daily ſuch as ſhould be ſaved. There is no other name given under Heaven among men whereby they muſt be ſaved, but the name of Jeſus Chriſt:" and the benefit of his name cannot be given but to thoſe in his kingdom; that is, in his church. As none were ſaved in the deluge but ſuch as were within the ark of Noah, "ſo none," ſays Biſhop Pearſon, "ſhall ever eſcape the eternal wrath of God, which belong not to the Church of God. This is the congregation of thoſe perſons here on earth, who ſhall hereafter meet in Heaven."

The Communion of Saints, which in the Creed we profeſs to believe, and ſo often

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and ſolemnly repeat; or the Communion of good men, accepted members of the Church of Chriſt, is beſt promoted by Euchariſtical Communion, or the Sacrament of the Lord's Supper. In that holy rite, we have a myſtical union with Chriſt; "and," as the ſame great prelate obſerves, "the ſpiritual conjunction of the members to the Head is the true foundation of the Communion which one member hath with another; all the members living and increaſing by the ſame influence which they receive from him."

In the tranſcendant polity of the *kingdom* of Chriſt, the Sacrament forms not only the bond of allegiance to the KING; but of love, amity, and confederation among all the SUBJECTS, thus united in peace with each other, as well as in obedience to their Prince, by the law of love.

"If we walk in the light, as God is in the light, we have fellowſhip one with another *." When Chriſt ſent St. Paul to the Gentiles, it was "to open their eyes and to turn them from darkneſs to light, and from the power of Satan unto God, that they might receive forgiveneſs of ſins, and an inheritance among them which are ſanctified by faith that is in Chriſt †." Thoſe

* 1 John, i. 6, 7. † Acts, xxvi. 18.

who

who are *not* of the Catholic Church of Chriſt are STILL GENTILES: St. Paul, by his preaching, has not opened their eyes; they are not "turned from darkneſs to light, nor from the power of Satan unto God." Conſequently they have not received forgiveneſs of ſins, but have voluntarily renounced the inheritance which they might have poſſeſſed, had they become adopted children of Chriſt by union with HIM and Communion with the CHURCH.

SECTION XXV.

The Idea erroneous, that the Maintenance of the Dignity of the Catholic Church and the Rites of Chriſtianity is unfavourable to civil liberty.

GOOD order, ſubordination, tranquillity, juſtice, and mercy, are the legitimate and lovely children of true Religion. It is a moſt unfortunate miſtake, and a moſt unjuſt calumny to think and affirm, that the Catholic Church of Chriſt is hoſtile to the common rights of human nature.

Has any ſyſtem of polity ever exiſted in the world which honoured the pooreſt and loweſt ranks in ſociety as it is honoured by the Chriſtian Religion? In the Kingdom of Chriſt, which is the Church, MAN IS RE-

SPECTED

SPECTED AS MAN, excluſively of all regard to the external circumſtances of rank, riches, honours, or ſtation. All human beings in it are conſidered as one family, the offspring of one parent, and all cheriſhed with maternal affection. The nurſing-mother ſeems to ſay to the world, in the pathetic language and beautiful imagery of our Saviour, "How often would I have gathered thy "children together, even as a hen gathereth "her chickens under her wings; and ye "would not."

I ſhould *love* the religion of Chriſt even as a heathen philoſopher and philanthropiſt, for its beneficent effects on the human race. It is the guide of youth, the ſupport age, the repoſe of the weary, the refuge of the miſerable. It arreſts the hand of the oppreſſor, by appalling his conſcience; or if haply the oppreſſor ſhould prevail, it teaches the oppreſſed to look with confidence to a deliverer, *mighty to ſave*.

Rome was free; yet ſlavery was permitted there, and ſlaves treated with ſingular inhumanity. We read in hiſtory, that when ſick, they were often turned out of doors to take their chance, or ſent in mockery to an iſland in the Tiber, to be cured by the god Æſculapius. By the Roman laws a ſlave could not give evidence without the torture; and if a maſter were killed in his own houſe,

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all the ſlaves, however numerous, were put to death, though their innocence were manifeſt. But the Chriſtian Emperors made laws in favour of this unfort nate ſet of men, and their chains were at length broken aſunder by the prevalence of Chriſtianity.

Slavery might, perhaps, be revived in Europe, if it were compatible with this philanthropic religion. There are perſons living without religious reſtraint, who ſeem, from the unfeeling inſolence of their behaviour to their inferiors, ſufficiently willing that hereditary ſlavery ſhould be again eſtabliſhed. But Chriſtianity has baniſhed it, and nothing but a return to barbarous ignorance, and a total apoſtaſy from Chriſtianity can ever reſtore it.

Before the introduction of Chriſtianity, infants were often expoſed to deſtruction by their libertine parents as ſoon as born, and the practice ſcarcely deemed infamous; men were *compelled* to fight with wild beaſts, and to murder each other for the entertainment of a theatre; and the amuſement was not condemned as cruel or tyrannical, till Conſtantine, in conſequence of his adoption of Chriſtianity, reſtrained it by law; and Honorius afterwards aboliſhed it. Puniſhments were ſevere beyond deſcription, and priſoners were treated with wanton rigour; but Conſtantine aboliſhed crucifixion, and ordered

dered that priſoners ſhould be tenderly uſed and accommodated with habitation. Hoſpitals and eleemoſynary inſtitutions for the poor were ſcarcely known before Chriſtianity appeared; and now, if we look round a Chriſtian metropolis, we ſhall find ſome of the largeſt and moſt ſumptuous buildings conſtructed ſolely for the relief of poverty combined with infancy, age, or diſeaſe.

Are not theſe ample teſtimonies that Chriſtianity is favourable to the maſs of the people, if conſidered merely as members of an earthly ſociety? Can it be adverſe to the *rights*, when it ſo ſtudiouſly conſults the eaſe and happineſs of men, not of the rich and great only, but of the meaneſt mortal honoured with the human form?

The horrors of war have been in ſome degree mitigated by the ſpirit of Chriſtianity. Rigorous and cruel as it ſtill continues, it is a little ſoftened by the reſpect which Chriſtianity has taught even the ſoldier in the ranks to pay to MAN AS MAN. This mitigation is not to be attributed to the poliſhed manners which prevail in the enlightened nations of Europe; for it is impoſſible not to obſerve that a nation which claims the diſtinction of a ſuperior poliſh has been more *cruel than ever*, ſince it relinquiſhed Chriſtianity. This poliſh is often but a varniſh, and where pride and property are concerned,

feels little ſympathetic tenderneſs for the rights of humanity. But the Chriſtian religion humbles pride and controls avarice, by ſhewing the littleneſs of all earthly grandeur, the comparative worthleſſneſs of all riches, and by founding the true dignity of human nature on the gift of divine grace.

The dignity of human nature is beſt promoted and preſerved by the religion which teaches that God vouchſafes to communicate his own Spirit to man; and in proportion as man learns to value himſelf with a rational eſteem, for benefits conferred on him by his Creator, he will be the more reluctant to ſubmit to ſuch degradation as vilifies his very eſſence. On the other hand, the rulers of the world, controlled by the ſpirit of the Chriſtian religion, learn to conſider inferiors as at leſs diſtance from them, to "HONOUR ALL MEN," and to be leſs inclined to treat the very loweſt of the ſpecies with indignity.

That the Chriſtian religion may be abuſed, by the aſpirants at deſpotiſm, to the purpoſes of depreſſing the people, muſt be confeſſed; becauſe hiſtory proves that it has been ſo abuſed. But the religion, thus abuſed, is the Chriſtian religion in *name* only; its nature and ſpirit are moſt favourable to

liberty, and all the rights of man in a well regulated community.

" Religion," ſays the late Dr. Rotheram, " being of a peaceful and a ſpiritual nature, has in itſelf no power but that which belongs to the MIND, and ſeeks to extend its dominion by no other means but thoſe of conviction and the influence of motives ſuited to the freedom of the mind. To become a ſubject of this power, *the mind muſt be free*, maſter of itſelf and its own determinations; FOR INTO THE KINGDOM OF RELIGION NO SLAVE CAN ENTER. All violence and *compulſion* therefore are utterly unknown to religion, the uſe of which is ſo far from ſerving its intereſts, that it *directly and fundamentally* overthrows them."

I have thought it proper to make theſe few obſervations, becauſe many of the great ſticklers for liberty, in recent times, have raſhly dared to attack the Church and the whole ſyſtem of Chriſtianity with unexampled violence, as if they thought it ſtood in their way, an obſtacle to the reform of abuſes and the abolition of abſolute power; whereas no philoſophy, no religion, no code of laws, no form of government in the world has tended ſo much to eſtabliſh the RATIONAL equality of men as Chriſtianity.

The principal rite of Chriſtianity, the

Holy Sacrament of the Lord's Supper, contributes more than any thing elſe, to cauſe mankind to conſider each other as brothers, entitled to an *equality of comforts* in this world, as far as juſtice and the known will of God will permit; for in this Holy Sacrament, we become ALL *united* by the Holy Spirit without reſpect to external and ſecular diſtinctions. We become by it *one body*, whether rich or poor, weak or ſtrong, high or low; and it is impoſſible that they who have *worthily communicated* at the altar ſhould retain a wiſh to oppreſs or injure a fellow Chriſtian in any rank of life. The ſtate and frame of their minds muſt lead them, by *choice*, to increaſe human happineſs, and diminiſh human miſery, wherever and whenever they can exerciſe any power. To hurt others, they muſt know, would be to injure their own ſouls, and to forfeit their PARDON and their GRACE.

CONCLUSION.

I HAVE thus attempted to vindicate the Euchariſt from the contempt and neglect into which it appears to have fallen among many, through a thoughtleſs profaneneſs; through a ruſtic ſtupidity; through a barbarous and Heatheniſh habit of irreligion, con-

tracted by immerſion in ſenſuality and worldly cares; through a falſe philoſophy and an erroneous theology. In this endeavour I have ſought the ſupport of Scripture; of the beſt divines of various ages, and of the opinions and practices of high antiquity. If I have erred, I have erred with a majority of the learned and the good; and my error, I think, cannot be injurious to the cauſe of true religion and virtue.

It is better, as Dr. Waterland obſerves, to err on that ſide which aſcribes too much to the Sacrament, than on that which aſcribes too little; becauſe it is erring on the ſide of the precepts; for Scripture gives expreſs cautions againſt paying too little regard to this holy inſtitution, but none at all againſt the contrary extreme. The error, if it be one, is on the ſide of humility, modeſty, and piety. Suppoſing us to be deceived, all that follows is, that we may be led to frequent the Sacrament ſo much the oftener; to come to it with the greater reverence, and to repeat our ſolemn vows for the leading of a good life by the aſſiſtance of divine grace, with the more ſerious and devout affections. No divines that I know of, teach that the uſe of the OUTWARD SACRAMENT IS OF ANY AVAIL, *without* inward FAITH and REPENTANCE, or entire OBEDIENCE. The reception of the Sacrament is not a SINGLE DUTY, but

but a ſyſtem of duties. The outward part is the leaſt and the loweſt part; and, ſeparate from a GOOD HEART, it is NO DUTY AT ALL. Such are Dr. Waterland's ſentiments, though not exactly his words, and I adopt them cordially; but I will cite his words in the following paragraph, as they are applicable to my humble eſſay.

" What I have endeavoured has been to maintain the dignity of a venerable Sacrament, by the light of reaſon, Scripture, and antiquity, againſt unreaſonable attempts to depreciate or undervalue it. The common methods of ſubverſion begin with leſſening the work of *preparation*, and then go on to ſink the BENEFITS: the next ſtep in the progreſs, is to reduce the whole to a bare *memorial*, a memorial of an abſent friend, a maſter, or CHIEF MARTYR; paſſing over the DIVINE perfections of our Lord, and the all-ſufficient merits of what he has done and ſuffered for us. Now, in order to build up again as others pull down, the buſineſs of theſe papers has been to ſhew, that the Sacramental memorial is a memorial of Chriſt, GOD AND MAN, who died a willing ſacrifice for the ſins of mankind; and that it is not a bare memorial or repreſentation of ſomething ONCE done and ſuffered, but a real and preſent EXHIBITION of thoſe graces, comforts, or bleſſings accruing therefrom to

every WORTHY RECEIVER; that therefore proper acknowledgments and engagements are expedient from us, and theſe require ſuitable preparations and qualifications, and a deportment thereto correſponding; in a word, SELF-EXAMINATION, and SELF-APPROBATION *beforehand*, ſerious reſolutions of AMENDMENT *at the time*, and a conſcientious care *afterwards* to perſevere in well-doing to our lives' end."

Since the Euchariſt is thus beneficial, and, beſides its myſterious effects of drawing down grace and pardon, conduces in a high degree to promote virtue, and render the conduct of life prudent, ſedate, innocent, and uſeful, I cannot doubt but an attempt to revive a due degree of attention to it is to ſerve ſociety, eſpecially in times ſo ſingularly unfavourable to religion as our own. It is not the querulous language of commonplace declamation to aſſert, that the preſent times are ſingularly unfavourable to the prevalence of the Chriſtian religion.

As to the MANNERS of the times, it is certain that commerce, amidſt its many advantages, has introduced a general ſpirit of ſelfiſhneſs and avarice; ſo that the devotional regard which, in days of comparative poverty and virtuous ſimplicity, religion was wont to excite, is paid to MONEY; that idol of the heart, on whoſe altar, truth, virtue,

virtue, freedom, are daily ſacrificed, with all the enthuſiaſm of the blindeſt bigotry. Self-aggrandiſement, and worldly affluence and honours, are become the CHIEF GOOD; and thoſe who ſeek it not, or relinquiſh it for the "things which are not ſeen," are accounted in the world's eſtimate, fools or inſane.

As to PRINCIPLES, the heart of man, be it remembered, can ſcarcely admit of two ſtrong attachments at the ſame time. When the world has ſeized the affections, the unſeen Deity, and all the duties which reſult from an acknowledged relation to him, will be viewed with indifference, and more than indifference, even with diſguſt, becauſe they will often appear repugnant to the favourite purſuit. In this ſtate of the public mind the voice of Infidelity will be heard with eagerneſs, while religious diſcourſes and addreſſes are treated with neglect, if they haply eſcape ſcorn. The affairs of the world, the great prizes which glitter in the eyes of pride, avarice, and ſelfiſh pleaſure, will alone be conſidered as worthy the anxious care, the ardent purſuit of a man of ſenſe.

But it may be worth while to reflect a moment how nearly ſuch a ſtate approaches to ATHEISM. The name ſhocks us, and is abhorred; but the reality is inſenſibly che-

riſhed by all who pay no worſhip to the Deity. The reluctance which men feel to admit the appellation, is, however, a proof that there are ſeeds of religious ſentiments ſtill remaining in them, which might be foſtered by care, till, in time, they might vegetate and bear fruit in abundance. Without care, they may periſh, and the mind become a barren, dreary, diſmal waſte, uncheared by the ſunſhine of Hope.

If religion comprehend the worſhip and obedience due from men to God, and all the duties which they are bound to perform, either with the proſpect of obtaining his favour, or the fear of incurring his diſpleaſure; then they who do not worſhip God; they who do not obey him; they who do not act with the hope of his favour, or the apprehenſion of his diſpleaſure, whatever their profeſſions may be, or whatever name they may bear, are without religion, and conſequently in practice, if not in theory, ATHEISTS. The difference between practical and ſpeculative Atheiſm, is in *effect* ſmall; they are both productive of wickedneſs, and terminate in miſery. A man of this character muſt conſider HIMSELF as the SUPREME and unaccountable JUDGE of his own conduct, and as the ſole arbiter of his own happineſs. His ſelfiſhneſs will, perhaps, lead him to avoid the infringement of human laws: but where criminal indulgence

gence or villainous practices, conducive to worldly intereſt, are compatible with ſecreſy and ſafety, what ſhall reſtrain him from the violation of the divine laws? what ſhall preſerve him from internal guilt, the POLLUTION OF THE MIND? from pride, envy, malevolence, which, like weeds, take root and ſpring up in the boſoms of all human beings uncultivated and uncleanſed by DIVINE GRACE?

The Sacrament of the Lord's Supper is one of the moſt effectual means of grace. The preparation for it, and all that concerns the reception of it, are highly favourable to virtue; and whatever favours virtue muſt promote happineſs, both private and ſocial. But the man whom I have juſt deſcribed, however decent his external appearance and character, can never, while he continues to be comprehended under that deſcription, avail himſelf of theſe means of grace and ſupports to virtue.

In the Goſpel we read, that none were to go to the marriage-feaſt without a wedding-garment; that is, a diſpoſition ſuitable to the ſolemnity:—"Put on Chriſt; put on the "the new man." This certainly is not to be done but by the aſſiſtance of the Holy Spirit; but how can that man obtain the aſſiſtance of the Holy Spirit who never aſks it in prayer? In order to put on this holy

veſtment, a worldly dreſs muſt be put off and laid aſide.

How far are they from a ſtate of mind proper for communion with God and man in holy love, whoſe hearts are engroſſed with the love of this world, and inflamed with the ſpirit of rivalry, envy, wrath, contention! Let us view men in the buſy haunts of avarice; let us mark them at the gaming-table; let us obſerve them unceaſing attendants at every place of promiſed pleaſure or vain oſtentation. How alien ſeem their behaviour, their converſation, their hopes, and fears, and wiſhes, from the pure and benevolent ſpirit of Chriſtianity! Self-admirers, and claiming admiration from all around them; proud, ſo as ſcarcely to look upon thoſe who are out of the pale of faſhion and grandeur, as fellow-creatures; irritable and angry to ſuch a degree as to be ready to ſtrike and take away life for a look, much more a word of offence; hating and hateful, or, if there be the ſemblance of love, it is often but the love of intereſt, or a groſſer paſſion partaking of the brutal, though varniſhed with the affected refinements of falſe delicacy. Selfiſhneſs prevails even in the love which appears real; for the lover relinquiſhes the object, and often cares not what dire ill may await her after the gratification of an appetite: a ſcene in

human

human affairs which evil ſpirits might delight in; but which muſt be incompatible with that religion which teaches, "WHATSOEVER THINGS ARE TRUE, WHATSOEVER THINGS ARE HONEST, WHATSOEVER THINGS ARE JUST, WHATSOEVER THINGS ARE PURE, WHATSOEVER THINGS ARE LOVELY, WHATSOEVER THINGS ARE OF GOOD REPORT; IF THERE BE ANY VIRTUE, AND IF THERE BE ANY PRAISE *;" theſe the Chriſtian Religion teaches, and requires them in all who profeſs it, as they tender their temporal and eternal felicity.

Let it be duly noticed and remembered, by thoſe who think outward conformity and decorum ſufficient, that mere ADHERENCE to Chriſtianity does not conſtitute a Chriſtian. Motives of ſordid ſelfiſhneſs and mean policy may cauſe ſuch an *adherence*, and render it even a zealous adherence; but theſe are motives uncongenial in their nature to the ſpirituality of the Chriſtian religion. To produce the amiable qualities, deſcribed in the paſſage juſt now quoted from the Apoſtle, there is a neceſſity for FAITH and GRACE. Fair appearances may exiſt without either of theſe; as flowers and fruits may be hung in wreaths round a withered pole; but a ROOT is neceſſary to cauſe the *growth* of flowers, and the *maturity* of fruitage.

* Philipp. iv. 8.

That ROOT muſt be GOODNESS; and goodneſs ſprings inevitably from grace, though not from nature: for the Holy Spirit is the Spirit of Goodneſs, as it is the Spirit of God; and the Holy Spirit is given moſt abundantly in the Sacrament by him who ſaid, "I am "that Bread of Life; I am the Living Bread "which came down from Heaven: if any "man eat of this bread he ſhall live for "ever; and the bread that I will give is my "fleſh, which I will give for the life of the "world. He that eateth my fleſh, and "drinketh my blood, dwelleth in me, and I "in him *."

Chriſt promiſed that he would be always with us even to the end of the world. He is with us at this day by the influence of the Holy Spirit; and that INFLUENCE, or the Gift of GRACE, is freely beſtowed in the Sacrament, which he has rendered NECESSARY by ſaying, "Except ye eat the fleſh of the "Son of Man and drink his blood, ye "have no life in you." "In the bleſſed "Sacrament," ſays Biſhop Taylor, "we receive him who is life and light, the fountain of grace, the ſanctifier of our ſecular comfort, and the author of holineſs and glory. But as it was at firſt, ſo it has continued; Chriſt came into the world, and the world knew him not; ſo *Chriſt has remained in the world*

* John, vi.

by

by the communication of *this Sacrament*, and and yet he is not rightly underſtood, nor truly valued."

Nevertheleſs it is the communication of this particle of Divinity, which is "the pearl "of great price;" the great treaſure of the Goſpel; the diſtinguiſhing glory of the Chriſtian religion, the ONE THING NECESSARY.

As, from the ſimple principle of gravitation conceded to Sir Iſaac Newton, he was enabled to account for all the great phænomena of Nature; ſo by the doctrine of the Spirit's operation, from the Aſcenſion to this hour, all the apparent difficulties of the Chriſtian revelation are eaſily and ſatisfactorily explained. The Holy Spirit is the Spirit of God; and can any mortal preſume to ſet bounds to its power, or account for all the modes or effects of its operation? However marvellous the diſpenſations of the Goſpel, it is God's Spirit that produces them, and once convinced of this, we ceaſe to doubt and to murmur.

It is clear from Scripture, that the gift of the Spirit is to *correct* the evil tendency of the human heart, in its fallen and unregenerate ſtate, and to produce GOODNESS, the prime and lovelieſt attribute of the Supreme Being. "The fruit of the Spirit is love, joy, peace, "long-ſuffering, gentleneſs, goodneſs, faith, "meekneſs, temperance."

It

It is not genius, nor ſagacity, nor learning, nor riches, nor power that conſtitute the moſt valuable ornament and poſſeſſion of man, but GOODNESS,—a benevolent diſpoſition, and a beneficent conduct and behaviour. Goodneſs is of a healing, foſtering, conciliating quality, which converts every thing into happineſs, as far as its power and influence extend; and it is in the mean time happy in itſelf, happy in its gentle and benign ſenſations, happy in the contemplation of goodneſs and of happineſs diffuſed, increaſed, ſublimed, prolonged.

If we conſider man without goodneſs, how deteſtable and wretched an animal do we behold him! All his ſuperior ſagacity tends only to increaſe his wickedneſs and miſery. He becomes an evil ſpirit, and we may be tempted to exclaim in the words of Scripture, "why died he not from the womb?" Pride! Malice! Envy! Revenge! what tormentors are ye of the human boſom in its natural, in its depraved, in its unregenerate ſtate! What havoc do ye make in a world which God originally pronounced good! and among creatures whom God, both in the Creation and Redemption, deſigned to be happy! The Chriſtian religion aims at meliorating the wild ſtock of human nature. It teaches the thorn to bear grapes and the thiſtle figs. It purifies the fountain of human actions, the heart itſelf; and the foun-

tain

tain once clear, all the ſtreams, in all their meanders, flow through the mazes of human life, comparatively with little pollution; and even that little may, from time to time, be removed by thoſe merciful ordinances which are deſigned to cleanſe and purify by the operation of divine grace.

The Euchariſt is one of thoſe ordinances. It is an ordinance peculiarly adapted to the infirmity of human nature; for it is adapted to repair, while life remains, the decays of grace. The nature and efficacy of it I have here attempted to explain, guided by the SCRIPTURES, and ſupported in my interpretation of *them* by human authority; the authority of the beſt, the ableſt, the moſt learned men, in all ages and all countries profeſſing Chriſtianity.

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APPENDIX.

No. I.

The Paſſages in the Sixth Chapter of the Goſpel of St. John, referred to in the "CONSIDERATIONS."

JOHN, vi. 26.

JESUS anſwered them and ſaid, Verily, verily, I ſay unto you, Ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves, and were filled.

27. Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: for him hath God the Father ſealed.

28. Then ſaid they unto him, What ſhall we do, that we might work the works of God?

29. Jeſus anſwered and ſaid unto them, This is the work of God, that ye believe on him whom he hath ſent.

30. They ſaid therefore unto him, What ſign ſheweſt thou then, that we may ſee, and believe thee? what doſt thou work?

31. Our fathers did eat manna in the deſert; as it is written, He gave them bread from heaven to eat.

32. Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, Moſes gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34. Then

34. Then ſaid they unto him, Lord, evermore give us this bread.

35. And Jeſus ſaid unto them, I am the bread of life: he that cometh to me ſhall never hunger; and he that believeth on me ſhall never thirſt. * * * *

47. Verily, verily, I ſay unto you, He that believeth on me ſhall have everlaſting life.

48. I am that bread of life.

49. Your fathers did eat manna in the wilderneſs, and are dead.

50. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51. I am the living bread which came down from heaven: If any man eat of this bread, he ſhall live for ever: and the bread that I will give is my fleſh, which I will give for the life of the world.

52. The Jews therefore ſtrove amongſt themſelves, ſaying, How can this man give us his fleſh to eat?

53. Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, Except you eat the fleſh of the Son of man, and drink his blood, ye have no life in you.

54. Whoſo eateth my fleſh, and drinketh my blood, hath eternal life; and I will raiſe him up at the laſt day.

55. For my fleſh is meat indeed, and my blood is drink indeed.

56. He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.

57. As the living Father hath ſent me, and I live by the Father; ſo he that eateth me, even he ſhall live by me.

58. This

58. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread ſhall live for ever.

59. Theſe things ſaid he in the ſynagogue, as he taught in Capernaum.

60. Many therefore of his diſciples, when they heard this, ſaid, This is an hard ſaying; who can hear it?

61. When Jeſus knew in himſelf that his diſciples murmured at it, he ſaid unto them, Doth this offend you?

62. What and if ye ſhall ſee the Son of man aſcend up where he was before?

63. It is the Spirit that quickeneth; the fleſh profiteth nothing: the words that I ſpeak unto you, they are ſpirit, and they are life.

No. II.

An Examination *of Young Perſons, and of others who may require it, before receiving the Holy Sacrament, from Biſhop Wilſon's* Parochialia: *with Alterations.*

"BECAUSE many Chriſtians, eſpecially the younger ſort, and thoſe whoſe inſtruction has been neglected, may not know upon what heads, and after what manner, they ought to examine themſelves, or leſt they ſhould do it imperfectly, or perhaps not at all, a faithful friend or paſtor will ſhew them the way, by examining them himſelf, after this or ſome ſuch PLAIN METHOD."

1. *An*

I. *An Examination concerning* REPENTANCE.

Do you know that God will not accept of the ſervices of ſuch as live in the practice of any KNOWN SIN?

Let me therefore adviſe you, as you love your ſoul, to conſider ſeriouſly, whether you are ſubject to any EVIL HABIT, either of *lying*, or *ſwearing*, or *drinking*, or *uncleanneſs*, or *diſhoneſty*, or of an *idle life*, which will lead to theſe? And if you are, your duty is, to judge yourſelf, to beg God's pardon, and to amend your life.

Will you do this in OBEDIENCE TO GOD, becauſe he requires it?

Will you promiſe ſincerely to avoid all *occaſions* of ſin, eſpecially of ſuch ſins as you have been moſt apt to fall into?

Will you endeavour to live in the fear of God, always remembering, that a GOOD LIFE is the beſt preparation for this Sacrament?

Will you conſtantly pray for God's grace and aſſiſtance, without which all your good purpoſes will come to nothing?

Will you ſtrive to keep your conſcience TENDER and AWAKE, and that your heart may not be hardened, which is the greateſt evil that can befal you?

Laſtly; will you be careful to keep a watch over yourſelf, that you may not fall into the ſin you have repented of?

And will you often examine into the ſtate of your ſoul, eſpecially before you go to the Lord's Table, that you may ſee whether you grow in grace, and get the maſtery over your corruptions? For if you do ſo, you are certainly under the government of God's *Holy Spirit*.

An

An examination concerning Purpoſes of leading a New, *that is, a* CHRISTIAN LIFE.

Do you SINCERELY purpoſe to make the law of God the rule of your life?

Will you do whatever you believe will pleaſe God, and avoid what you know or ſuſpect will diſpleaſe him?

Will you ſhew, that you believe, and fear, and love God with all your heart, by being fearful of offending him, by giving him thanks for his mercies, and by praying to him daily for pardon, for grace, and for protection?

Will you have a great regard for every thing that belongs to God, his name, his church, his day, his word and holy ordinances?

Will you be careful to attend the public worſhip of God, and eſpecially upon the Lord's Day, as you hope for God's bleſſing the whole week following?

Will you reverence and obey your parents, your governors, and all to whom reſpect and obedience are juſtly due?

Will you endeavour to live peaceably and charitably with all men, avoiding all malice, revenge, ill-will, quarrelling, and contention?

Will you be chaſte, ſober, and temperate, as becomes a member of Chriſt and his family, avoiding all exceſs in meat and drink, and an idle life, which are the occaſions of ſins not fit to be named among Chriſtians?

Will you be true in all your dealings, avoiding all wrong, oppreſſion, and extortion?

And will you remember, that without reſtitution, or amending what you may have done wrong, where

where it can be done, there is no acceptance with God?

Will you be careful to ſpeak the truth, avoiding the ſins of lying, of perjury, of tale-bearing, and meddling with matters which do not belong to you, as things hateful to God and man?

Will you be content with your lot, whatever it be; neither coveting what is another's, nor envying his proſperity, nor being glad at his calamities?

Laſtly; will you do theſe things out of the love and reverence you bear to God, whoſe laws they are?

And will you ſeriouſly beg of him to write all theſe laws in your heart, and to incline and enable you to keep them?

An Examination concerning a lively FAITH *in God's Mercy through Chriſt.*

Do you ſtedfaſtly believe that Chriſtians are ſaved by the blood of Jeſus Chriſt, who died for you and all men on the croſs?

Do you truſt in Jeſus Chriſt, and in what he has done and ſuffered for you, and in him only, for pardon and ſalvation?

Do you firmly believe that Jeſus Chriſt is now in Heaven interceding with God for all ſuch as on earth do religiouſly keep up the remembrance of his death, and receive the ſacrament of the Lord's Supper worthily, until his coming again?

Your faith being built upon the promiſes of God in Jeſus Chriſt, and all his promiſes being on condition that we live as becomes Chriſtians; will you ſeriouſly purpoſe to do ſo?

And

And will you remember, not to preſume on God's mercy, or expect that he will communicate his grace, either in the Sacrament or in any other way, while you continue under the power of a ſinful life?

An Examination concerning a THANKFUL REMEMBRANCE *of Chriſt's Death.*

Do you deſire to have a thankful remembrance of Chriſt's death?

Conſider then what he has done for you and all mankind, to recover us from a ſtate of ſin and miſery.

We were all enemies to God by wicked works, Jeſus Chriſt undertook to reſtore us again to God's favour. God therefore laid on him the iniquities of us all: for the ſake of his death, God was pleaſed to overlook the untowardlineſs of our nature, to forgive us our ſins, to look upon us as his children, to give us all the grace and aſſiſtance we ſhall want; and if we behave ourſelves like his children in this ſtate of trial, he will for Chriſt's ſake, pardon our ſins, and make us happy to all eternity when we die.

You ſee what reaſon we have to remember his death with thankful hearts.

Will you therefore keep theſe things in your heart, and ſhew your thankfulneſs for them, by living like one who has been redeemed from death and from damnation?

And will you be ſure to remember this: That Jeſus Chriſt did indeed die to redeem us from death? But that he muſt *firſt* redeem us from this ſinful world, from our vain converſation, and from all

all iniquity; that is, he muſt make us holy that we may be happy, for "without holineſs no man can ſee the Lord."

An Examination concerning CHARITY *with all Men.*

Our Lord Jeſus Chriſt having by his death reſtored all mankind to the favour of God, he only expects this of us: that we ſhould love one another as he loved us.

To this end, he hath appointed, that in this Sacrament we ſhould all, as members of one family of which he is the maſter, as members of one body of which he is the head, that we ſhould all eat of one bread in remembrance of his death, and in token of that ſtrict union which there ought to be amongſt all Chriſtians.

Will you then walk in love as Chriſt hath loved us, and given himſelf for us?

Will you conſider whether you have given any juſt occaſion of offence, or injured any body; ſo as that you ought to aſk their pardon, and make them reſtitution or amends?

And that no worldly ſhame may hinder you from doing ſo, you ſhall hear the very direction of Chriſt himſelf:

Matt. v. 23, 24. *If thou bring thy gift to the altar, and there remembereſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way; firſt be reconciled to thy brother, and then come and offer thy gift.*

Will you therefore deſire forgiveneſs of all ſuch as you have offended?

And do you forgive all that have offended you?

Can you heartily pray for *every* body; and *will* you do ſo?

Will

Will you (as the Apoſtle directs) love, not in word only, but in deed and in truth; that is, doing good, as well as giving good words and making fair promiſes and profeſſions?

You will ſee every day among Chriſtians ſome naked, ſome hungry, ſome in affliction, ſome wanting comfort, others inſtruction: Will you, for Chriſt's ſake, be kind to them, according to their wants and your power to help them?

If ſo, Then go with faith, and take the Holy Sacrament to your comfort.—And the peace of God which paſſeth all underſtanding, keep your heart and mind in the knowledge and love of God, and of his ſon Jeſus Chriſt our Lord, and the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be with you, and remain with you always.

No. III.

Prayers compoſed and uſed by Samuel Johnſon, LL. D. in his Preparation for receiving the Sacrament, at the Feſtivals of Eaſter.

ALMIGHTY GOD, heavenly Father, who deſireſt not the death of a ſinner, look down with mercy upon me. Grant me that grace without which I can neither will nor do what is acceptable to thee. Pardon my ſins; remove the impediments that hinder my obedience; enable me to redeem the time miſpent in idleneſs and ſin, by a diligent application of the days yet remaining, to the duties which thy Providence ſhall allot me. O God! grant me thy Holy Spirit, that I may repent

pent and amend my life; grant me contrition, grant me reſolution, for the ſake of Jeſus Chriſt, to whoſe covenant I now implore admiſſion, and of the benefits of whoſe death I implore participation. For his ſake have mercy on me, O God! for his ſake, O God, pardon and receive me! Amen.

ALMIGHTY and moſt merciful Father, who haſt created me to love and to ſerve thee, enable me ſo to partake of the Sacrament in which the death of Jeſus Chriſt is commemorated, that I may henceforward lead a new life in thy faith and fear. Thou who knoweſt my frailties and infirmities, ſtrengthen and ſupport me; grant me thy Holy Spirit, that, after all my lapſes, I may now continue ſtedfaſt in obedience; that, after long habits of negligence and ſin, I may, at laſt, work out my ſalvation with diligence and conſtancy; purify my thoughts from all pollution, and fix my affections on things eternal. Much of my time paſt has been loſt in ſloth; and indifference to religion. Let not what remains, O Lord, be given me in vain; but let me from this time lead a better life, and ſerve thee with a quiet mind, through Jeſus Chriſt our Lord. Amen.

ALMIGHTY and moſt merciful Father, look down upon my miſery with pity, ſtrengthen me that I may overcome all ſinful habits; grant that I may, with effectual faith, commemorate the death of thy ſon Jeſus Chriſt, ſo that all corrupt deſires may be extinguiſhed, and all vain thoughts may be diſpelled. Enlighten me with true knowledge, animate me with reaſonable hope, comfort me with a juſt

a juſt ſenſe of thy love, and aſſiſt me in the performance of all holy purpoſes, that after the ſins, errors, and miſeries of this world, I may obtain everlaſting happineſs for Jeſus Chriſt's ſake. Amen.

ALMIGHTY and moſt merciful Father, who hateſt nothing that thou haſt made, nor deſireſt the death of a ſinner, look down with mercy upon me, and grant that I may turn from my wickedneſs and live. Forgive the days and years which I have paſſed in folly, idleneſs, and ſin. Fill me with ſuch ſorrow for the time miſpent, that I may amend my life according to thy holy word; ſtrengthen me againſt habitual idleneſs and vice, and enable me to direct my thoughts to the performance of every duty; that while I live I may ſerve thee in the ſtate to which thou ſhalt call me, and at laſt by a holy and happy death be delivered from the ſtruggles and ſorrows of this life; and obtain eternal happineſs by thy mercy, for the ſake of Jeſus Chriſt our Lord. Amen.

ALMIGHTY GOD, by whoſe mercy I am now about to commemorate the death of my Redeemer, grant that from this time I may ſo live, as that his death may be efficacious to my eternal happineſs; enable me to conquer all evil cuſtoms; deliver me from all evil thoughts; grant me light to diſcover my duty, and grace to perform it. As my life advances, let me become more pure, and more holy. Take not from me thy Holy Spirit, but grant that I may ſerve thee with diligence and confidence, and when thou ſhalt call me hence, receive me to everlaſting happineſs, for the ſake of Jeſus Chriſt our Lord. Amen.

ALMIGHTY and moſt merciful Father, ſuffer me once more to commemorate the death of thy ſon Jeſus Chriſt, my Saviour and Redeemer, and make the memorial of his death profitable to my ſalvation, by ſtrengthening my faith in his merits, and quickening my obedience to his laws. Remove from me, O God! all inordinate deſires, all corrupt paſſions, and all vain terrors, and fill me with zeal for thy glory, and with confidence in thy mercy. Make me to love all men, and to uſe thy gifts, whatever thou ſhalt beſtow, to the benefit of my fellow-creatures. So lighten the weight of years, and ſo mitigate the afflictions of diſeaſe, that I may continue fit for thy ſervice, and uſeful in my ſtation. And ſo let me paſs through this life, by the guidance of thy Holy Spirit, that at laſt I may enter into eternal joy, through Jeſus Chriſt our Lord. Amen.

No. IV.

PRAYERS *to be uſed in Preparation for the* SACRAMENT, *from Biſhop* WILSON.

A Prayer for retaining a grateful Remembrance of what Chriſt has done for us in the Divine Inſtitution of the Lord's Supper.

O JESUS! who haſt loved us, and waſhed us from our ſins, and redeemed us by thy blood, and didſt ordain this Sacrament, as a grateful remembrance of what thou haſt done and ſuffered for us, make

make me truly ſenſible of thy love, and of our ſad condition, which required ſo great a ſacrifice!

May I always receive this pledge of thy love, the offers of mercy, pardon, and grace, tendered to us in this holy ordinance, with a thankful heart, and in remembrance of Thee, our great and beſt benefactor; in remembrance of thy holy example, of thy heavenly doctrine, of thy laborious life, of thy bitter paſſion and death, of thy glorious reſurrection, of thy aſcenſion into Heaven, and of thy coming again to judge the world.

And may I never forget the obligation thou haſt laid upon us, to live as becomes thy diſciples; and to forſake every courſe of life contrary to thy goſpel: Ceaſe not, O Lord, to love us; and by thy grace vouchſafed in this ordinance, cauſe us to love Thee with all our hearts. Amen.

A Prayer for Repentance.

BLESSED be God, who by his grace, and by the voice of his church, hath called me to repentance! Grant, O thou Searcher of Hearts, that I may know, and confeſs, and forſake the ſins I have fallen into. Give me that true repentance, to which thou haſt promiſed mercy and pardon, that I may amend where I have done amiſs, and that iniquity may not be my ruin. And, O bleſſed advocate! who ever liveſt to make interceſſion for us, let thy blood and merits plead for me, and by thy mighty interceſſion procure for me the pardon of my paſt offences! That thou may'ſt ſay unto me me in this holy Sacrament, as thou didſt unto the penitent in the Goſpel, "THY SINS ARE FORGIVEN THEE!" Amen.

A Prayer for Faith in God's Mercy.

I BESEECH thee, O God! by that love which moved thee to give thine own Son for loſt mankind, give me a faith in thy promiſes for his ſake, as firm as thy word, on which my faith is grounded: and let me never preſume upon thy gracious promiſes, without ſincerely endeavouring to perform the conditions on which they were made, and without being zealous of good works for which we were redeemed. May the remembrance of our Saviour's love, and of thy great mercy, be ever ſeaſonably preſent with me, to keep me from deſpair! And may my faith in thy promiſes ſupport me in the hour of death! May my Redeemer be my refuge, his blood and merits plead for me, that I may have my lot and portion with thoſe whom he hath purchaſed with his moſt precious blood! Amen.

A Prayer for true Charity, and Love of all Mankind.

"THIS is my commandment that ye love one another, as I have loved you." Hear, O my ſoul, what thy Saviour has commanded thee; he who loved us, and gave himſelf an offering and a ſacrifice to God for us.

May this thy love, O Jeſus! be the motive and pattern of my love, and charity for all mankind! Where this hath not been my practice, I implore thy gracious pardon; and beſeech thee to fortify my ſoul againſt all ſuggeſtions of Satan, or my corrupt nature, and blind paſſions: that I may always be prepared to go to thine altar, with the ſame charitable diſpoſitions with which I deſire to die!

Thou,

Thou, O Jeſus! madeſt thine enemies thy friends, by laying down thy life for them. Be thou my advocate with God for grace to follow thy heavenly charity and example, that I may overcome evil with good; that I, and all the members of thy unnumbered family, may love as brethren: that we who are now going to thy table may always meet as ſincere friends, and part with true love and affection, as becomes thy diſciples. Amen.

A Prayer for worthily receiving the Sacrament.

GRANT, O God! that I may never draw down thy judgments upon myſelf, either by turning my back upon this ordinance, or by going to it without thought, and unworthily. May thy mercy pardon what is paſt, and give me grace, for the time to come, to conſecrate my life to thee, and to embrace every occaſion of remembering my Redeemer's love, and thereby ſecuring thy favor, and my own ſalvation! And, if it be thy will, grant that I may always find ſuch comfort and benefit in this ordinance, as may encourage me to obſerve it with joy unto my life's end!

Permit me, gracious Lord, humbly to recommend to thine infinite mercy the miſerable condition of all ſuch as neglect ſo great means of grace and ſalvation. Awaken all chriſtian people into a ſenſe of this duty: open their eyes, and correct their miſtakes, that they may be convinced, that this is an effectual means of making their peace with thee, of rendering themſelves and their prayers acceptable to thy Divine Majeſty, and of obtaining pardon and ſanctification through Jeſus Chriſt our Lord. Amen.

No. V.

DEVOTIONAL ASSISTANCE *for the Communion, from* BISHOP KEN: *with Alterations.*

A Prayer for PARDON.

O THOU, Father of mercies, and God of all conſolation, be merciful to me a miſerable ſinner.

Behold, Lord, though my tranſgreſſions are many, yet have I confeſſed, bewailed, and reſolved to forſake them. I come to thy table weary and heavy laden with the burden of my ſins, be it unto me according to thy word. Thou art faithful and juſt; forgive me my ſins, and cleanſe me from all unrighteouſneſs. Caſt me not away from thy preſence, but deliver me from my burden, that I may find reſt in thee, and be enabled to ſay unto my ſoul, be of good cheer, thy ſins are forgiven thee.

O Heavenly Father, for thine infinite mercies' ſake, for all the merits and ſufferings of thy ſon, in whom thou art always well-pleaſed, pardon all my ſins, and receive me, a true penitent, into thy favour for ever. Amen.

A Prayer for GRACE.

O Bleſſed Saviour, perfect thy ſtrength in my weakneſs; for in thee only is my truſt. Thou haſt promiſed to give thy holy ſpirit to thoſe that aſk

aſk it. Behold, Lord, I now moſt earneſtly implore it; fulfil thy gracious promiſe; vouchſafe me that holy ſpirit I pray for, to purify my corrupt nature, to ſtrengthen my weakneſs, to comfort me in trouble, to ſupport me in adverſity, to ſuccour me in temptations, and to aſſiſt me in all parts of my duty, that I may ever hereafter live in thy fear, and in conſtant, ſincere, and univerſal obedience.

Thou, O ſearcher of hearts, knoweſt the ſins I am moſt inclined to; and that particular failing in which is my greateſt danger; grant me a double portion of thy inviſible aid againſt it. Hold thou up my goings in my paths, that my footſteps ſlip not. O work in me that victorious faith, by which I may overcome the world, the devil, and my own corrupt nature.

True it is, O Lord God, that there are many ſins which, upon examination, I find, through thy grace, I have not yet committed, and therefore not unto me, Lord, but to thy name be the glory: But, alas! there is in my corrupt nature ſo great a proneneſs to evil, ſo great an inclination to ſin, that without thy reſtraining grace, every temptation, ſeconded by opportunity, may draw me from my obedience, and overthrow my preſent reſolutions.

But my help ſtandeth in thee, O great Creator, who haſt made heaven and earth; and I commit my ſoul to thy keeping. Vouchſafe to watch over me, that I may not be beguiled by the deceitfulneſs of ſin, or betrayed by my own treacherous heart, or ſurpriſed by my ghoſtly enemies, and give me grace to watch and pray inceſſantly myſelf, leſt I enter into temptation. Hear, Lord, from Heaven and ſuccour me, for the alone merits of Jeſus Chriſt my Saviour and Redeemer. Amen.

A Prayer

A Prayer for PARTICULAR *Graces.*

O that my ways were made ſo direct, that I might keep thy ſtatutes, O Lord, for then ſhall I not be confounded, when I have reſpect unto all thy commandments.

Vouchſafe me thy holy ſpirit therefore, O Lord God, to work in me whatever is well-pleaſing in thy ſight, that for the time to come I may bring forth fruits, meet for repentance.

O let it be thy good pleaſure to create in me a ſaving knowledge of thee and of my duty, juſtifying faith, true ſanctifying grace, and a purifying hope, an ardent love, and a filial fear of thee, a conſtant deſire of pleaſing thee, and a great tenderneſs of offending thee.

Lord, create in me a penitent heart, a reſigned will, and mortified affections, an habitual mindfulneſs of thy preſence, and a ſteady devotion in my prayers, ſincere intentions and zeal for thy glory, perſeverance in all holy purpoſes, and conſtancy in all trials and temptations.

Lord, create in me a reverential awe of thy name, a delight in thy ſervice, a ſecret regard to this day and houſe of prayer, and a great attention to thy word; a daily care of my time, and diligence in all my praiſe-worthy purſuits and honeſt employments.

Lord, make me chaſte and temperate, humble, meek, and patient of reproof; and create in me a chearful and gentle, a contented and conſiderate, a quiet and peaceful ſpirit.

Lord, bleſs me with health and competency of living, with a good underſtanding, a retentive memory,

memory, and a ready apprehenſion; and with ſuch a portion of temporal good things, as thou ſeeſt fit for me, and give me grace to make a right uſe of all the bleſſings I have already received.

Lord, purify my thoughts, bridle my tongue, guide all my actions, guard all my ſenſes, ſtop my ears, and turn away my eyes, from ſin and vanity.

Lord, give me grace to be juſt in all my dealings, to do to all men as I would they ſhould do to me; to be ſubject to my parents, and to all my lawful ſuperiors and governors; O grant that I may tender due honour and obedience to them all in their ſeveral ſtations.

Lord, make me willing to forgive injuries, and unwilling to offer any; make me grateful to my benefactors, friendly to my equals, condeſcending to my inferiors, compaſſionate to the afflicted, charitable to the poor, according to my ability, a lover of good men, and kind to my enemies; with a conſcience void of offence towards thee, and towards men, and grace to continue in the communion of the church without wavering.

O merciful God, keep thy ſervant from all wilful, deliberate, or preſumptuous ſins, and let no wickedneſs have dominion over me.

From ſtubbornneſs and pride, idleneſs and ſloth, intemperance and youthful luſts, inconſtancy and lying, good Lord, deliver me.

From irreligious principles, and falſe teachers, unruly paſſions, and violent temptations; from contracting vicious habits, or taking pleaſure in ſin from profaneneſs and bad company, envy and malice, detraction and uncharitableneſs, good Lord, deliver me.

From

From the errors and vices of the age, and all remaining affections to ſin; from the ſins my corrupt nature is moſt inclined to; from whatſoever is offenſive to thee, or deſtructive to my own ſoul, good Lord, deliver me.

Hear me, O Heavenly Father, and conform my whole life to the example and precepts of my bleſſed Saviour, to whom be all honour and glory world without end. Amen.

ASSISTANCES *to Devotion at the* TIME OF RECEIVING: *from the ſame.*

On going to the *Altar-Table.*

In the multitude of thy mercies, O Lord God, do I now approach thy table: O pardon my ſins, and receive me graciouſly. Amen.

On giving the ALMS, *or at the Offertory.*

Bleſſed be thou, O Lord God; for all things come of thee, and of thy own do I now give thee.

O let this alms be an odour of a ſweet ſmell, a ſacrifice acceptable and well-pleaſing to thee.

At the CONSECRATION *of the* ELEMENTS.

O bleſſed Jeſus, in the bread broken, I call to mind thy body torn and tormented; and in the wine poured out, I call to mind thy precious blood ſhed for my ſins.

Glory be to thee, O Lamb of God, that didſt offer thyſelf a ſacrifice to take away the ſins of the whole world: Lord, have mercy on me and on all who are now to communicate with me.

While

While others are *communicating.*

O my God, whom have I in heaven but thee? and there is none on earth I desire in comparison with thee.

As the hart panteth after the water-brooks, so panteth my soul after thee, O God.

My soul is athirst for thee, O God, my God.

Blessed Saviour, I am thine, I am wholly thine, for thou hast bought me with a price, with the inestimable price of thy own blood.

When the Minister approaches the Communicant:

O Lord God, I now desire to renew my covenant with thee, and to seal it in this Sacrament.

Lord, put thy laws into my mind, and write them in my heart; and, for the sufferings of thy Son, which I now commemorate, be merciful to my unrighteousness; my sins and my iniquities remember no more, but pour into my heart the abundance of thy grace.

After receiving the BREAD:

Glory be to thee, O Lord, who feedest me with the Bread of Life.

O Lord God, who didst sanctify us by the offering of the body of Jesus once for all, sanctify me, even me, O Heavenly Father.

After receiving the CUP.

Glory be to thee, O Lord Jesus, who permittest me to drink of the fountain of life freely.

Blessed Saviour, thou hast loved us, and washed us from our sins in thy own blood, and therefore to thee

thee be glory and dominion for ever and ever. Amen, amen.

Glory be to thee, O Jeſus, my Lord and my God, for thus feeding my ſoul with thy moſt bleſſed body and blood: O let thy heavenly food transfuſe new life and new vigour into my ſoul, and into the ſouls of all that communicate with me; that our faith may daily increaſe; that we may all grow more humble and contrite for our ſins; that we may all love thee, and ſerve thee, and praiſe thee with fervour and fidelity for evermore.

A Declaration of FORGIVENESS *of all Men: from Biſhop Coſins.*

I do moſt humbly deſire all, and every one whom I have offended, that they would vouchſafe to forgive me. And I do freely and heartily forgive all the world, whereinſoever any hath offended me, or done me any manner of injury whatſoever, even as I deſire to be forgiven of God, and to be abſolved from my ſins, for the merits of my Bleſſed Redeemer. Amen.

A THANKSGIVING after *Communion: by Dr. Edward Lake.*

Almighty God, the fountain of all goodneſs, from whom every good and perfect gift proceedeth, I deſire moſt heartily to thank thee, who haſt vouchſafed to feed me with *ſpiritual food*, to incorporate me with the myſtical body of thy Son, and to make me an heir of thine everlaſting kingdom.

I am not worthy, O Lord, of that daily bread which ſuſtains the body, but thou haſt made me partaker of that LIVING BREAD which came down from

from Heaven, which nouriſheth the ſoul, and of which whoſoever eateth ſhall live for ever. O grant that my ſoul may ever reliſh this divine food, and feed on it by faith with thankſgiving. Grant that what thou haſt beſtowed on me in this Holy Communion, for the REMISSION OF my ſins, may not, by any fault of my own, become the increaſe of them, but may ſupport and preſerve me in every temptation; compoſe and rejoice me in every trouble; comfort and defend me in the hour of my death, and further me in the attainment of everlaſting ſalvation, through Jeſus Chriſt our Lord. Amen.

THE END.

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